

# THE SPIRIT OF MISSIONS.

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## *A LECTURESHIP ON MISSIONS.*

EVERY theological seminary ought to have a department of instruction on the subject of missions. It should be a part of the preparation of candidates for Orders to ground them in the principles, history and practical work of missions. No course of preparation should be considered complete which does not provide for such instruction and training. Yet we are not aware that any of our theological schools has such a department. We have recently stated that the Bishop of Exeter, England, has designated the account given by the Society for the Propagation of the Gospel of its missions in North America for the examination of his candidates before the next Trinity ordination. The subject has grown into a science within a few years, so that it needs to be dealt with as distinct from Church history as it is generally understood.

It is of such great importance to young men in entering upon the Ministry that they shall be rightly informed as to the principles, economy, and history of missions, and the relation of missions to the spiritual life of individuals and of parishes, and particularly in reference to modern missions and those of our Church in all departments of its general work, that steps cannot be taken too early to supply the need. It has more than once occurred to us that the Board of Missions might well have such a special lectureship. There can be no doubt that if such a lectureship were founded the seminaries would be glad to welcome the lecturer, and it might be a means of great influence for good.

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## *THE MISSIONARY COUNCIL.*

THE Missionary Council, to be held in San Francisco on the twenty-second and following days of October, will be unique in several ways. It will be the first general Church gathering held on the Pacific coast. There are to be held in connection with it large missionary meetings at several points west of the great rivers. It is proposed that the whole Council shall visit Drake's Bay to unveil the memorial which Mr. George W. Childs is to erect there commemorating the first use of the Prayer Book on what is now United States territory, by the chaplain of Sir Francis Drake's Expedition about A.D. 1577. The new divinity-school in California will be inaugurated, and other notable meetings will be arranged for at the same time.

Precise information cannot be given as yet because the local committee of arrangements has not been heard from. Invitations for general meetings *en route* have come from Toledo, Kansas City, Omaha, Denver, Salt Lake City, San Diego, Los Angeles, etc.

The season of the year will be propitious for visiting the Pacific slope. The harvests of corn, wine and oil, luscious fruits of every kind and flowers of every hue will cover the land, the early rain will probably have washed off the dust of the long summer and restored the freshness of springtime to the trees, while the heavy rains and storms of winter will be so far off that even the Yosemite may be visited in the confidence of cloudless skies.

Special railroad arrangements will be made for the trip, and friends who can join in this pilgrimage, which promises to be so full of pleasure and profit, should not fail to do so. The return from San Francisco can be made by regular trains at any time and by a route different from that used in going. For further information as to details of trip, rates of fare, etc., address Rev. William S. Langford, General Secretary, 22 Bible House, New York. It is very desirable that it should be known as soon as possible how many are going.

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#### A SUGGESTION TO MEMBERS OF THE MISSIONARY COUNCIL.

WE have received from the Rev. B. W. R. Tayler, secretary of the Convocation of Southern California, a letter suggesting a supplementary gathering in Los Angeles of such members of the Council as may choose to attend after the adjournment in San Francisco. As this is a circular letter to the Church press and has already appeared, it is needless to reprint it in this magazine. The invitation is very courteous and enthusiastic, enforced at some length by constraining arguments.

No doubt members of the Council who can spare the time will desire to visit that charming country to the south, of which we have heard so much, and the warm welcome of the brethren there will be an additional incentive.

If the authorities of the Diocese of California, or of the southern convocation, will make the necessary arrangements for the meetings and hospitalities which Mr. Tayler's letter outlines we should suppose that a sufficient number of the Bishops and other delegates would attend to make the meetings of great interest and profit to all.

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#### THE LESSON OF THE HOUR.

THE occurrence of financial disturbance or business depression is a trial of men's faith in God. If the effect be to drive them more closely to Him and to produce acts of faith, the evil will not be without compensating benefit, but if on the contrary men are led to trust still more in riches and to make gold their confidence, to tremble with fear instead of offering the sacrifice of righteousness, to withhold their gifts—then, in such case, they will miss one of the most valuable lessons of adversity.

The following from the *American Messenger* is most timely, and contains very valuable counsel for these days of stringency :

Coming closer home and considering the present need of retrenchment, let us not



be tempted to retrench in our contributions to religious work. Now less than ever can we afford to withhold here. For of all the economies this, which unhappily is too often the one which first suggests itself to us in time of stringency, is the least economical. This is that withholding which tendeth to poverty. Martin Luther, when work pressed heaviest, and every hour seemed to bring a double duty, wrote : " I am so busy now that I cannot afford to spend less than four hours a day in prayer." So we when money is scarce and the future dark may well say, " I am so poor now that I cannot afford to give to God less than I gave Him in former times."

Not that we would therewith buy the favor of God or find in our gifts a hope of financial prosperity. But that now in our time of need we want to be brought by *every* means into close communion and fellowship with Him. And as there is no fellowship so close as that which comes from working together, so the gifts by which we become sharers in the work of God have the power to bind us to Him, to bring us into communion with His strength, different in kind but no less real and strong than that which we find in prayer. And besides, our gifts call us to prayer. He prays most effectually, with most vivid consciousness of the presence of God, who gives of his substance most *heartily*, with most ardent desire to hasten the coming of Christ's Kingdom.

So praying, so giving, so casting all the burden of our anxieties upon Him, we may find the coming "hard times" our times of truest abundance, because of fullest blessing.

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### ONE CAUSE OF APATHY.

THE Right Rev. Dr. Nicholson, Bishop of Milwaukee, in his last convention address speaks vigorously on the subject of diocesan missions, but his words are quite as pertinent with regard to the wider field of General Missions. Having been himself a business man, and having only recently left the rectorship of a large and influential city parish, it may be assumed that he is in practical touch with both clergy and laity, and to our minds, this fact gives his utterance as Bishop the more force. He says :

We ask, then, for sympathy in this matter of our missionary labors, where now we have by far too much of cold apathy. We well know why so many of our lay people are not actively interested in this vital matter. Because they are not taught it. Because it is not persistently and conscientiously pressed in on their attention. Because the parish Priest is himself not on fire with it. He pays in his small dole, perhaps, about one-fourth of what he should raise amongst his people, does this even grudgingly, and then tries to hide himself behind his people's old-time indifference to the subject. He would like to be rid of the obligation if only he could; sometimes, behind the door, and when out of sight, with some congenial spirit, he quietly sneers at it. He seldom or never teaches his people nor urges them on, nor shows any warmth of feeling on the topic. He has no fire of enthusiasm, no devotion to the theme, is dull and listless about it; and of course his cold apathy is fatally catching. We have often found it true, after a very wide parochial experience of our own, that apathy, lack of knowledge and interest and sympathy down in the pews, on any subject, is rightly traceable up to the pulpit. "Like Priest, like people" is an ancient and most trite maxim. My reverend brethren, if only you warm up yourselves on this theme, if only you begin to "endeavor yourselves," in the quaint language of one of our noble collects, you will surely find this subject a very infectious one; perhaps not with all, but with more or less of your people, even way down to the bottom of that very solid, and equally stolid, middle aisle. In this, as in so many other of our parochial and spiritual diseases, the remedy is a simple one : "O taste, and see how gracious the Lord is." Let us first taste in order to see. Blessed is that man who can be broad enough to rid himself of his narrow parochial exclusiveness, take in a large

and generous and broad-minded view of that body to which he belongs, feel its whole pulse and every heart-beat, and thus put his "whole trust in the Lord." Bear ye your own burdens; that is surely the Divine command, or one-half of it, even our parochial burdens. But that other half should not be forgotten: also, "bear ye one another's burdens," and so only do we fulfil the complete "law of Christ."

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### BRIEF MENTION.

WE are much pleased to announce that the Right Rev. Dr. Potter has invited the Right Rev. Dr. Ferguson, Bishop of the Cape Palmas Mission, to preach the sermon at the opening of the convention of the Diocese of New York on the twenty-seventh of this month.

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THE editor of the *Dento*, a Japanese Buddhist newspaper, advises that there be instruction in the Bible in the Buddhist colleges. "Christianity," he says, "is not losing its influence. It is our great enemy. We should be very cautious and prudent. We ought to understand the meaning of the chief weapon of our enemy, the Bible. In order to combat our foe we should investigate the Bible's character. If we neglect the proper means of defence, Christianity will swallow up our believers in a great vortex."

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THE *Missionary Review* gives the following interesting case of heroic treatment: "Not many years since the officers of one of our societies were surprised by a visit from a man who brought his check for \$1,000 as his offering to missions. When the question arose whether this was not a large gift for him, he said, 'It is! It is one-quarter of what I own. I found that as I was prospered my money engrossed more and more of my thought. I am not going to be a slave to the money God may give me, and I am going to conquer the love of money by giving it away.'"

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THE English Wesleyan missionaries did apparently little good at Cape Coast, Africa, for many years. Only a few years ago they were giving \$10,000 a year to this field, but now there are 8,000 converts, who contribute \$20,000.

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### GRAND PIONEERS AND FOUNDERS.

AT the end of the "Classified Digest," recently issued by the Society for the Propagation of the Gospel, and noticed in the August number of this magazine, seventy-eight pages are occupied by the "Missionary Roll" containing no less than 3,693 names of missionaries, with brief notes of dates and location. On this register are the names of many great pioneers and founders, whose memory should ever be kept green. Some of the more prominent of them are thus mentioned by the *Mission Field*, the monthly magazine of the society: "There are George Keith and John Talbot, the society's first two missionaries. The portrait of the former, which we reproduce, is placed at the head of the roll. Of the latter, Bishop Perry, of Iowa, says: 'No name among our early class deserves a more lasting remembrance, no labors have borne more enduring or lasting fruit.' Then there are Samuel Thomas and Thomas Thompson, whom we have already mentioned; Clement Hall, of North Carolina, who baptized 10,000 persons; Dr. Henry Caner, called 'the father of the American clergy'; Dr. John Stuart, of New York, afterwards 'the father of the Church in Upper Canada'; Seabury, the first Bishop of the American Church, and, indeed, of the Anglican Communion beyond the seas; and Charles Inglis, the first colonial Bishop. With them must be ranked the Hon. C. J.



Stewart, who became the second Bishop of Quebec; he, hearing at a meeting of the society in London of the deplorable condition of St. Amand, in Canada, offered himself for that district. On his arrival, the landlord of his inn endeavored to dissuade him from holding a service, because the people were so wicked. 'Then,' said he, '*this is the very place for me*; here I am needed, and by God's grace here I will remain, and trust to Him, in whose hand are the hearts of all people, for success.' In little more than a year he had built a church, and filled it with a congregation of a thousand. Two years later he had a second church, a few years later he forwarded the erection of twenty-four churches in the poorer parts of Canada, and so he went on, living in 'a small garret in a wooden house, reached by a sort of ladder,' winning rapidly all parties, and forming Church congregations.

"Of John Strachan, the first Bishop of Toronto, the society recorded in its minute on his decease that 'probably no one of all our colonial Bishops has gone through more laborious journeyings, or has endured more hardness,' and that to him it was given 'to build up a well-organized and living Church.'

"Time would fail us to tell of many more—of Bishop Feild and other heroes of Newfoundland and Labrador; of William Henry Brett, 'the apostle of the Indians in Guiana'; of Dr. Merriman, third Bishop of Grahamstown, the Kaffir missions in whose diocese in a great measure 'owed their existence to his zeal and genius'; of Henry Callaway, the great missionary to the Kaffirs, physician, translator, and writer, first Bishop of St. John's; of Archdeacon Waters, who for twenty-eight years never quitted his post, until at death he left it, with the district in which he had been the only missionary, occupied by twenty missionaries, numerous churches and schools studding the land, forty-eight out-stations being connected with his own headquarters alone; of Bishop Hale, and his work among the Australian blacks; of Joseph Atkin, the fellow-martyr with Bishop Patteson; of Bishop McDougall, apostle of Borneo; of Robert Caldwell, historian, philologist, missionary, and Bishop, who gave half a century of his life to Tinnevely; of Richard Rawle, first Bishop of Trinidad, which island must share with Barbados and the whole Church the memory of his saintliness; of John Maclean, first Bishop of Saskatchewan, whose life of labors closed after three weeks' suffering in an open skiff on an icy river; of Dr. Charles Egbert Kennett, the 'theologian of India'; of Dr. H. Bower, the Tamil translator; and of the martyrs of Cawnpore and Delhi; besides Robert Rayner Winter, to whom Delhi owes so much, and others whose labors are of more recent date. A noble roll is here of those whose lives are in themselves a convincing testimony to that Truth to which they devoted them."

### A FUNDAMENTAL DIFFICULTY OVERCOME.

THE writer became persuaded, at an early stage of his ministerial life, that the fundamental difficulty lay in his own lack of intelligent and absorbing interest in the missionary work. He felt himself to be poor in his knowledge of missionary biography and history, and set himself to gather new facts through the study of missions, their trials and their triumphs. He thus began to see more clearly, on the one hand, the awful spiritual destitution of the world, and, on the other hand, the perfect adaptation of the Gospel of grace to human need. He began also to feel more and more his own previous ignorance and lamentable indifference, while the conviction took deep root that the interest and zeal of a congregation, as to the universal proclamation of the Gospel, cannot ordinarily be expected to rise much above the level of the pastor's.

The principle which lies at the bottom of it is that *personal investigation is the source of all deep and permanent impression*. Whatever prompts the individual study of such themes as cluster about the missionary enterprises of the Church helps believers to pray and leads them to give.



We shall often be discouraged, because in trying to work up an interest in missions we find we have so much crude material. Time, pains, and patience are needed for every harvest that is worth reaping, but if we faint not, in due season we shall reap. It was nearly ten years after the fallow ground was broken up in my own congregation, and the seed was sown, that the growth of missionary zeal seemed to have reached the blade; the full corn was yet to come. But when the pastorate of that church was first assumed there was not one missionary organization or regular missionary meeting in that congregation, and yet ten years later there were five missionary bands, among them a young ladies' society supporting a missionary; and a young men's society, at that time the only one in the world which supported a missionary in the Foreign field. The interest revealed itself in greatly enlarged giving; the monthly concert offerings alone outweighing the entire annual contributions to missions in years previous.—*Rev. Dr. Pierson.*

### THE HIGHER EDUCATION FOR THE NEGRO RACE.

FOR the sake of the race, as well as for their own sakes, those individuals who have the capacity should have opportunity for and be urged to seek the so-called higher education, and the highest and broadest culture they can obtain.

There will be constant and increasing need of leaders for the Negro race, men who will be able with wise forethought and ripe judgment to guide the people on an upward way. The great uplifters of the race must be from the race. They must be men who can be in wholly sympathetic touch with those whom they would benefit, a sympathetic touch found only in kinship, understanding their needs fully, feeling their heart-beats, the stirring of their aspirations, able to touch their natures, as we cannot touch them who are cast in the Saxon mould. If the white race with its advantages and its inheritances of culture needs the stimulus of men of high education, how much more the Colored people?

Perhaps, though I think it hardly probable in a body of educators such as this, I may be met by the skepticism whether the Negro can take on this higher culture. This rests on the assumption that the Negro is essentially inferior. It is an assumption. No *a priori* assumptions can determine the question either way. It must be settled by facts as time shall bring them to light. To-day the evidence of facts points in the direction that some of the Negro race can and do take on the higher education and make valuable use of it. Each year sees additions made to the small army of cultured and successful doctors, lawyers, teachers, preachers. Within the past two years a Negro has won several prizes of great distinction at Harvard. Three Negroes graduated last summer from Amherst College, which ranks in scholarly requirements with Yale and Harvard. One stood about the middle of the class of seventy, another among the first fifteen, and the third among the front rank. In another college a professor is author of a successful Greek grammar. The brother of one of our Tougaloo students, a Mississippian, born a slave of Joseph Davis, a graduate of Fisk and Oberlin, is now a missionary in Africa. While attending to the ordinary duties of an evangelist, he has helped to reduce to writing the native language, and been engaged on a dictionary and grammar of it, and has finished, and the American Bible Society has published, a translation of a large portion of the New Testament. These are merely a few typical examples.—*Rev. Dr. F. G. Woodworth, in the Home Missionary Magazine.*

### JAPAN FROM A RELIGIOUS POINT OF VIEW.

MISS M. BICKERSTETH, the daughter of Dr. Bickersteth, Bishop of Exeter, accompanied her father on his recent visit to Japan, and she has written a book of 354 pages entitled "Japan As We Saw It." The following is from a review of it in the *New York*



*Tribune*: "The particular value of the book, aside from its description of places already more or less well known to the western reader, lies in its point of view. In the case of a people so remarkable as the Japanese, every aspect of the movement by which they are passing from oriental to western civilization is of the deepest interest. To the ordinary irreverent traveller the work of missionaries is apt to seem of questionable utility. The person whose tastes put him more or less in sympathy with the historic native religions usually speaks of the missionaries in a spirit of antagonism more or less bitter. All these adverse views have been exploited with frequency, and it is doubtless an excellent thing to have what are practically the views of an English Bishop, though written out by his daughter, on the relations of Christianity in various forms to the Buddhism and Shintoism in which the people have been trained. Apparently he does not look for the conversion of the Japanese directly to the Anglican Communion. But, basing his opinions on certain traits of the race, he hopes for the ascendancy of a national Christian Church. These traits are the national reverence for historic truth, the national appreciation of order in things religious as well as secular, and a national patriotism willing to learn, but too proud to resign itself permanently to foreign influence or authority.

"From these considerations he argues that the Japanese, as a body, will never accept a foreign religious head, as they would have to do if they yielded to Rome, and that they are not likely to imitate what in England is called Nonconformity. But the whole problem is likely to be solved within the next generation, and he looks for its solution to an organism which has already taken shape under the leadership of Anglican Churchmen and American Episcopalians—the Nippon Sei Ko Kwai. . . . In contrast with the times of St. Francis Xavier, it is pointed out that the advances of the Japanese in modern science have sapped the strength of Buddhism and Shintoism, and it is more than asserted that the real creed of educated Japan, so far as it is not Christian, is agnostic. In the days of Xavier, of course, Christianity, exclusively that of the Latin Church, presented a united front. Now that Greek, Roman, Anglican and various other important religious bodies, including Unitarians, are represented among the missionaries, the first effect of Christian propagandism seems to be to strengthen skepticism. But the Bishop hopes for better things. While in point of numbers the infant National Church, as he affectionately calls it, is greatly outdone by other bodies, it nevertheless increased fourfold between the years 1888 and 1891."

### CHINA DOMINATES THE EAST.

In the past other Asiatic nations have attracted the attention of the civilized world in a greater degree than China, owing to special and temporary causes; but as the whole of the East is becoming better known, and the real character of its various peoples more correctly understood, it is acknowledged that China dominates the East, and the conversion of China means the triumph of Christianity in Asia. The reason for this lies not only in the immense size of the country and the almost inconceivable multitude of the people, in the strength of their intellectual and moral character, and in their indefatigable industry, but also in the fact that they are making peaceful invasion of all the other countries of Asia, and by their superior ability and industry capturing the commercial and industrial activities of those countries from the nerveless hands of the natives. The business of Siam is almost wholly in the hands of the Chinese. The same is largely true of the Straits settlements and adjacent islands, and they are becoming increasingly influential every year in Burma, India, and even in Japan.

It is saying very little to observe that the evangelization of the Chinese is more important than that of any other race. As far as all human standards are concerned, they are so far beyond any other heathen nation, that there is no comparison to be made.—

*Rev. Dr. Ashmore.*



# DOMESTIC MISSIONS.

## Form of a Request to Domestic Missions.

*I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions.....*

*Should it be desired, the words can be added: To be used for work among the Indians, or for work among Colored People.....*

## THE ALASKA MISSION IN 1892-93.

WE publish below the only full report received from Alaska up to the day of going to press—the report of Anvik station, by the Rev. John W. Chapman. We have had letters, however, from the Rev. Jules L. Prevost, at Nuklakayet, and from the Rev. William T. Lopp, a missionary of another society at Cape Prince of Wales, telling us of the welfare of Dr. John B. Driggs at Point Hope.

The Rev. Mr. Prevost writes, under dates of September 7th, 1892, and June 28th and 30th, 1893. A letter received from Bishop Bompas pressed upon Mr. Prevost the necessity of opening schools at several points; but the hindrance to this work as well as the evangelistic work is the lack of helpers. The "Indians are dissatisfied that we cannot give their children more schooling." The number of baptized members of this Church is about 2,000, of whom Mr. Prevost is personally acquainted with 1,153. Mr. Prevost knows of about fifty communicants. He writes: "The administration of the Church is required—not in part, but the whole from the Bishop down. . . . St. James' Mission, Nuklakayet, should be the centre of operations. Here we must have a hospital, a boarding-school, and a House of God, of no mean dimensions. Supervision on the Tanana and at Nowikakat on the Yukon is urgently required. Fort Yukon must be occupied."

Mr. Lopp, thinking we could hear from him six weeks earlier than tidings from Dr. Driggs could reach us, writes under date of June 20th, 1893: "In January and February, my wife and I made a missionary trip to Point Hope, on dog sleds. We spent several days with your devoted and faithful missionary, Dr. Driggs. All the way up the coast on the north side of

Kotzebue sound, we heard of him and of his good works. We found him and left him enjoying good health; but we fear this will not continue long if he does not reduce his working hours."

Interesting and important letters have been received, moreover, from Dr. Bompas, the (English) Bishop of Selkirk, containing offers of assistance pending the sending of reinforcements by us, providing the necessary financial arrangements could be made.

## MR. CHAPMAN'S REPORT ON CHRIST CHURCH MISSION, ANVIK.

Last year your prayers were asked, that the Spirit of God might move the people to seek salvation through our Lord Jesus Christ. Now let the brethren praise God and give thanks through our Lord and Saviour Jesus Christ, that our prayers are heard, and that here, as in all the world, the Gospel has borne fruit. Without doubt the Holy Spirit of God has worked among us to turn the hearts of the people from vanity to seek the Living God.

It is indeed with us but the third hour of the day. The conflict with ignorance and superstition has but well begun; but the signs are most cheering. Voluntary help has sprung up. Heathen practices have been abandoned. Attendance at the preaching of the Word has been constant, and the people have faithfully helped, and some have confessed their Saviour and have become communicants.

I speak with amazement, but not to believe would be to distrust God and all human good faith. At the beginning of the year one of the pupils who has been trained at the boarding-school expressed his willingness to help in the work of evangelization, and has all the year faithfully lived up to



his profession. At nearly Christmas-time the people, acting together of their own accord, in obedience to the Second Command, gave up the only one of their feasts which appeared distinctly to savor of idolatry. From time to time their medicine-men have privately made confession of a guilty conscience toward God, and two have publicly acknowledged that they had done wrong; one at least making a frank and sufficient confession that he had deceived the people. It would appear also that the consciences of those practicing polygamy have been aroused. The harmony and good order which have prevailed among the pupils of the boarding-school throughout the year, are full of the promise of blessing.

So much can be said with a thankful heart. I shall now speak of some details of the work of the year.

#### PUBLIC SERVICES.

The Sunday morning service has been regularly maintained, with the monthly celebration of the Holy Communion, since the first week in December. Also Sunday-school at noon of Sunday, attended by all the members of the day and boarding-school, and in the afternoon of Sunday the people have been regularly assembled for additional instruction, and worship in their own tongue. During Holy Week and the week preceding, daily instruction was given to a considerable number in the afternoon. The people have faithfully responded to these efforts, and the outlines of the Gospel narrative have become more clearly known to them. This work of instruction has been supplemented, to some extent, by house-to-house teaching, in which some of the older pupils of the school took such an interested part as to raise great hopes of the possibility of organizing a band of native evangelists at no distant day. Besides these services, a class for intending communicants was held on Wednesday afternoons for two months during the latter part of the year.

#### OCCASIONAL OFFICES.

There have been four baptisms of infants, one marriage, and the Burial Service has been four times read. Prayers for the sick have been requested by the people themselves on two occasions.

#### CHARITABLE WORK.

Several times the women have cheerfully responded to my request to sew for those who needed such care, and both men and

women have assisted in ministrations to the sick. I should say that no difficulty need be apprehended in the attempt to organize work upon these lines.

#### SCHOOL WORK.

This did not begin until late in the season, on account of the necessity of doing out-door work, especially of procuring and sawing lumber for the construction of the church in the spring, and also because it seemed best to improve the condition of the interior of the school-house. The accompanying copies of the report made to the agent of the national bureau of education will give details, and I enclose them as an appendix to this report. I hope also to send specimens of the work done in the school this year, illustrating the progress of the scholars in both literary and industrial branches of study. The interest shown by the scholars this year seemed greater than ever before, and was delightfully invigorating to me. During the greater part of the winter seven lads were maintained as boarders. After the school was opened I took a room in the same house with them, and we lived happily ever after; they doing the ordinary work of the house, and the cooking, in rotation; and thus I gained much valuable time for translations and other work, and was able to give them efficient oversight. After the school closed in the spring, I still kept four of these lads with me, partly as company and help, and partly because two of them had definite ideas of qualifying themselves for future work. Both these are examples of faithfulness, making the interests of the mission personal to themselves.

Industrial work has been referred to in this connection. Not much was attempted, but it was thought that if a class could be taught to do some one useful thing in a workmanlike and intelligent manner, it would encourage them by giving them confidence in their own ability to do good work. This was done, and a class of seven was instructed in saw-filing. The results will appear from specimens of their work which I shall send.

In the latter part of the report to the agent of the bureau of education, mention is made of a class of adults who voluntarily undertook to learn to read and write English. This movement originated with some women who had not forgotten the words of the Rev. Mr. Parker, who encouraged them



to think that they could do this. The attendance at this class increased from five or six to ten or twelve daily. At first it was composed mostly of middle-aged people; but soon there were added to them some of the young men and women who had formerly been pupils in the school, and who had never progressed very far, leaving as they grew up and it became necessary for them to help in the support of the family. It was especially gratifying to see this work going on, and the interest and success of the class went on increasing until it was no longer practicable to continue it. Several times I was assisted in this work by one of the more advanced pupils of the boarding-school, who taught very intelligently.

#### IMPROVEMENTS IN THE MISSION PROPERTY.

A large shed has been built over the saw-mill, and the interior of the school-house has had considerable work done upon it. The old partitions were taken out and replaced by more convenient ones, a ceiling was laid and covered with sawdust, and the school-room was lined with drill and wainscoted; though that is a rather ambitious word to use, considering the quality of the work we did. Something still remains to be done on the lower story, and the upper story should be furnished with a shingled roof and made into a dormitory.

#### THE CHURCH.

I have now very good news to tell regarding the church now in process of building. The foundations were laid last fall, and this spring sufficient lumber was procured and sawed to finish the portion already contracted for. When the first course of logs was laid a brief service was held, and the Divine blessing invoked on the work. The people were told that if any wished to help of free will, they could do good service in helping to lift the heavy logs on the walls. There was a generous response, and in three days the walls arose, all perfectly enjoying the work, and with no let or hindrance of any kind. Some thirteen men in all gave their services, and all seemed well pleased. The framework of the roof and tower is now completed, and the cross stands aloft as the symbol of peace. The work is in the hands of the only white communicant here, Mr. Maurice Johnson, and in every detail so far it has been skilfully and satisfactorily done. There is no reason to doubt that by next winter it will be ready for use,

though the chancel and vestry-room are not in the present contract, and will have to be added later.

#### BOAT-BUILDING.

A small boat, twenty feet long, was built here this spring by two of the natives, and their success was such that I now consider that we can be supplied with such boats as we may need, here at Anvik, and at a moderate cost. The expense of this one was not over sixty dollars, and while it is not of the best, yet it is respectable, and the boat is perfectly trustworthy so far as can be known until it has seen longer service. The model is particularly good, and I might say hardly inferior to any that I have seen on the Yukon river, so far as my experience enables me to judge. The same impression seems also to be made upon all who have seen it, and it is considered quite a triumph of native skill. I watched it in building, and could see no serious faults in construction.

#### FINANCIAL.

It will be remembered that of the appropriation of \$1,500 made last year for this mission and St. James', the sum of \$850 was reserved to Anvik, and \$650 to St. James'. The agreement between Mr. Prevost and myself was made in view of the probability of there being a boarding-school kept here. I simplified accounts this year by taking out from the goods which came to my order from San Francisco, a quantity of equal value with the amount reserved (\$850), and by using from this stock to meet the necessary expenses of the mission, until it was exhausted. It was not quite sufficient, and I then made use of all other resources which I considered legitimate, including gifts of clothing from the Woman's Auxiliary, and such mission property (as tools, etc.) as could be spared without inconvenience to the mission.

#### HELP GIVEN.

In concluding this report I would mention with warm gratitude, the great benefit which I have received from the gifts of the Woman's Auxiliary, particularly in the matter of clothing. This is always greatly needed, and that sent last summer was of the most serviceable kind. My thanks are due to the parishes of our western coast which responded so liberally to the request of the Secretary, made in our behalf. Kindness was shown also not only at home, but



in this place, such as it gives me pleasure to recognize. Such neighborly help was afforded at Christmas as made that usually hurried and trying time a season of rest.

#### THE FUTURE.

Finally, I would speak most earnestly of the prospect for the future. During this winter I have considered it my duty to remain here instead of making journeys for the purpose of evangelization, hoping to make some preparation for the use of native help; and the result has on the whole justified my hopes. I seem to see more and more clearly that there is needed, at each mission station, a force sufficient to maintain two distinct lines of work. The work of training and directing evangelistic effort should be in the hands of one having a somewhat intimate acquaintance with the native language, and at the same time the general school work upon which so much depends should be going briskly forward in the care of teachers of proved ability.

It is not too much to ask in Jesus' Name, that such should offer. How cheering it was to us last year to know that trained nurses had signified a willingness to do service in this field, cannot be known except by those who have borne the part of solitary watchmen in some part of the City of God. And it is such that should offer: those who have become accustomed to rule.

The discipline to which we owe our success up to a certain point is the pledge of success in the difficult work of ordering our lives in new and trying, I had almost said desperate, conditions.

I would minister some encouragement to those to whose Christian love I owe so much. The promises have come to have a deeper meaning to me. Cast thy bread upon the waters, and it shall return to thee after many days. He that now goeth on his way weeping and beareth forth good seed, shall doubtless come again with joy and bring his sheaves with him.

I trust that you, too, who are more intimately interested in our work, may be cheered by the knowledge of progress, even though the work is often lamely and painfully done. We have assurance enough that it cannot fail, but the Church naturally and rightly expects some evidence of success; if not always success of achievement, at least of endeavor. If I have not emphasized the trying experiences of the year in this report, it is because no one will be likely to think that they do not exist, but much more for the reason that the present joy does not permit me to dwell upon them. That God may bless what has been written to the strengthening of all those who call upon Him, is my sincere prayer.

JOHN W. CHAPMAN.

#### MISSIONARY INTELLIGENCE.

ALASKA.—The report to the agent of the national bureau of education regarding the school at Anvik, to which the Rev. John W. Chapman refers in his report on another page, is as follows: "I have the honor to present herewith the report of the school work done at this place during the season of 1892-3. The school was kept but a little more than five months, as the quarterly reports will show. The spirit manifested by the scholars was excellent, and their progress was very gratifying. The parents gave their hearty support to the school. The plan of instruction was as follows: The first two months were devoted to a thorough review of the work done hitherto. The rest of the time was devoted to carrying them forward toward English composition, with some attention to arithmetic and geography. The specimens of the scholars' work which I shall send with this will show the degree of success attained.

"During the last month of the session,

by way of breaking ground in the direction of industrial education, seven boys were instructed in saw-filing. A fair representative specimen of the work turned out by this class will also be sent to you.

"The attendance for the year may be summarized as follows: Total attendance (day and boarding-school), 2,579 days; whole number of days taught, 110; average of daily attendance, 23.4; seven boys of the boarding-school maintained an aggregate of 939 days, and taught an aggregate of 578 days, as per quarterly reports.

"Toward the close of the session it became apparent that some of the adults in the community desired instruction, and a class for two hours daily was established for them, and is still continued, with an average daily attendance of five or six, and an apparent tendency to increase; but this has been so recently begun that it does not seem to demand a formal report.

"The year has been singularly full of



encouragement, and I recognize with gratitude the marks of the Divine blessing."

NORTH DAKOTA.—While on his way toward the Turtle mountains for a visitation among the Chippewa Indians, Bishop Walker writes as follows respecting the late disastrous fire in Fargo, and the "money question" both at the Mission Rooms and in North Dakota. Regarding the fire the Bishop says: "It was a fearful fire and leaped from building to building as though it were a monster possessed with a frantic lust for destruction. The water supply failed, the firemen were helpless, and the conflagration only ceased when the food for it was exhausted. The people could only helplessly look on. Comparatively little in the way of personal property was saved. Many have lost their all, as few had large insurance on their possessions, the companies refusing to issue policies on the full value of property in this new section of country. It is, however, a comfort to the citizens that no lives were lost, the fire occurring by day.

"The spirit of sympathy, self-sacrifice and charity was manifested in a generous degree all over the town. The homeless were sheltered and the poor who had lost all, were at once ministered to and cared for and within twenty-four hours were gathered together many who had lost largely to devise plans for aiding those who were in a worse case than themselves; and hundreds upon hundreds of dollars were immediately subscribed to meet the wants of those who were the greatest sufferers."

Referring to his personal losses Bishop Walker writes: "I thank you heartily for your warm and kindly words of sympathy. As I could not insure for the full value of my belongings I have been a loser to the extent of some thousands of dollars. Souvenirs and furniture and bric-a-brac associated with my entire ministry were annihilated. In addition to this, many of my books cannot possibly be replaced; many cannot be obtained on this side of the ocean; many are out of print and many had great intrinsic value. Have you ever known what 'booklessness' is? A bookstore's shelves have a peculiar charm to the imagination under such conditions!

"The coat on my back was burned in two

or three places by the immense sparks which were driven hither and thither by a thirty-miles-an-hour wind. Providentially, I had returned from a visitation that morning and hastened from the hotel at which I was staying—and which was burned—to my study and other rooms in another building and so rescued a few papers. The flames, however, were leaping toward that building at race-horse speed, and in less than half an hour it had gone down before the storm of fire, even the bricks crumbling in the intense heat.

"Our people in general have shown great courage and are beginning over again with cheery hearts. We cannot, however, close our eyes to the fact that, coming in the midst of the present financial cyclone, it is a blow to Fargo, certainly for a time.

"What a crisis in finance this is! Doubtless you are anxious on the 'money question' during these calamitous days; and money I presume is not flowing at the usual rate into the treasury of the Board. We are affected intensely here on the frontier by the paralysis that has come and I fear will be long affected. Certainly the extremities are likely to feel the effects longer than the heart of the nation. Yet the people of North Dakota are doing nobly according to their ability. I expect to consecrate four churches within about a month; three of them were recently erected, the other was reared some years ago. Of course, money I have received in the East has helped, but our people have done their part faithfully. I hope for the sake of the West as well as the East that financial daylight will soon dawn."

OLYMPIA.—The Rev. John H. Forrest-Bell writes: "The Church in Seattle is now enjoying a visit from Mrs. Twing, who has just arrived from China and Japan. Services and meetings have been held at Trinity Church and at St. Mark's. Every one is delighted with Mrs. Twing's visit, and we all anticipate that the quiet enthusiasm so manifest in all her addresses will bear good fruit in an increased local interest in missions. Seattle is no longer the frontier cloth-and-paper town of a decade ago but is rapidly becoming metropolitan in every way. Already over 60,000 people have made this their home, vast sums have been

spent since the great fire in the erection of large business blocks replete with every modern convenience and in the development of a system of rapid transit which places Seattle ahead of all cities of her size.

"The two strong parishes mentioned above occupy the older part of the city and over on Lake Washington, three miles from the business centre, a new mission has been formed, which is known as St. Clement's. The mission was started some two years ago, but for various reasons has not done as well as it ought. Hard times, lack of a church building and a ministerial vacancy of seven months have had much to do with its slow progress.

"Mrs. Twing visited this portion of the city and was surprised to find nearly 10,000 people resident within the limits of the mission. I pleaded very strongly for eastern help and she very kindly suggested that I write this letter and authorized me to say that on her return to the East she would gladly speak of our needs to any one desirous of furthering the growth of the Church in this locality.

"We must have our own church building and we should have it at once if we are to hold our own and make any headway. The Bishop has sent me the money to cover about two-thirds of the cost of the material needed for the portion of the church we intend building at this time. I now ask for \$1,000 to supplement local gifts, to put up the church and clear a debt of \$500 yet remaining on our \$1,500 lot. If this money shall be secured I am confident of the growth of the work. We are doing all we can locally. Remittances may be sent through the Board of Missions, the Woman's Auxiliary, Bishop Paddock, Tacoma, Washington, or to the treasurer of St. Clement's Parish, Seattle, in my care."

**SOUTHERN FLORIDA.**—In the course of an extended account of a late official tour in the jurisdiction Bishop Gray writes: "We had a lovely trip down the Indian river, which is a vast sheet of water, and they say, is to be the Hudson river of Florida. Already it is being settled fast, and property is becoming more and more valuable. We reached Melbourne at 3.30 in the morning, trudged in on the long dock and sat in the hotel until it was light enough to walk to the house where we were

to stay. The family were on the porch to receive us, and gave us a warm welcome. The church is a pretty one, looking down on the sheet of water. The service was for 10 A.M., and a novel sight awaited me. Far down the little stream that empties into the Indian river, we saw first one skiff and then another, until at least a dozen boats were in sight, some of them rowed by women, all pointed toward the church, and we soon had a good congregation, morning service, sermon and Holy Communion, with two confirmed. I think it has been a good visitation.

"We then rowed back to the dock, where we took the pleasant little steam yacht 'Ella,' arriving at Rockledge at 8.30 that night. We walked, carrying our baggage a mile and a half, to Cocoa. However, the walk in the moonlight, through the palmettoes, datepalms, and live oaks, skirting along the beautiful Indian river, afforded sufficient compensation for the drawbacks of the tramp. We received a cordial welcome at the house where we were to stay, and as we had had scarcely any sleep the night before, we retired immediately, and were soon fast asleep. The church here stands on the ledge, on the very water front, and has indeed a fair situation. It is even more beautiful than the church at Melbourne, especially on the inside. It was St. Matthias' Day, and I preached from the epistle and confirmed five, a good congregation present. A most agreeable surprise awaited me at the close of the service. Mr. Charles Goodyear, of the Rubber Company, had his steam yacht awaiting me at the landing, only a few steps from the church. We were soon seated, and steamed down first to Rockledge, to disembark Mrs. and Miss Goodyear, who had come up to church, and then turned up the river toward Courtney. The river ranges from one to seven miles in width, and presents a scene of considerable activity. We stopped on the way to look inside the church at Merritt, one of the places I had to pass by this time. Then we steamed on up to Courtney for service at 3 P.M. This is a South Carolina settlement; all Church people. I confirmed two persons here. Several acres are to be added to the Church property, and a gentleman from Canada proposes to give a large tract of land for an industrial home for orphan boys.



"I am much pleased with the start the Church has made in this region. Mr. Good-year took us in his yacht to his home, two miles below Rockledge, where we spent the night, and the next day we returned to Titusville by rail. There we boarded the steamer 'St. Lucie' for Lake Worth, which we reached that evening. The conductor of a train which we took after leaving the steamboat on the way to Lake Worth, who is a Churchman, urged me to come up to Jupiter and give them a service, and gave me the names of a dozen Church people there. So, the next morning I went over and visited the families, and held service at night, with an early celebration of the Holy Communion the next morning, getting back to Lake Worth to dinner. The future of this place is now assured, as a great hotel is to be built here. The rector, like many of the clergy in Florida, stays here until June, and spends the summer at the North.

"I have been making inquiries about the Indians, and am learning many things.

"I reached Lemon City about 4.30 and found my hostess waiting for me. She has made arrangements for me to hold services at Lemon City Sunday morning, and at Coconut Grove at night. These two places, with her home at Miami, are on Biscayne bay. She has 643 acres of land, with several miles of water front. Just across the mouth of Miami river, which empties into Biscayne bay, lives another family, who own 4,000 acres. My hostess is a Presbyterian, but much interested in the Church. She and her daughter, and possibly her son, will be confirmed when I come again. As we rounded the point and entered the Miami river, I thought I had never seen a more beautiful spot. The palms are the stateliest I have seen in Florida, and the landscape generally is one to revel in, but the greatest charm is the pure, sweet atmosphere. Sunday we had a delightful run up to Lemon City in the launch. We had a large congregation for the place, with school-house full. I baptized a child and had service, sermon and the Holy Communion. A lot for a church will be given here. At five o'clock we took the launch again for Coconut Grove for the night service. We reached that place about seven and went *via* the hotel to the church, a union church. We had a good congrega-

tion. Many had come by boat in the moonlight. I fear there are but few, if any, communicants at this place. I hear there are some at Elliott's Keys. I must try to go there as well as to Key Largo.

"The next day I took passage in a sailing vessel for Key West. Near Fort Myers, on the western coast of Florida, is a mission established by the Woman's National Indian Association, under the care of Dr. and Mrs. Brecht, about forty miles eastward from Meyers, near the Everglades. This distance I travelled by private conveyance through the rain, which was a blessing, changing the heavy sand into a more firm wheeling, though most of the time the road was flooded with water. I had expected to keep my team and return the next day; but Dr. Brecht gave me a cordial welcome and urged me to stay for service on Sunday, so I dismissed my hired team and remained. The doctor and his wife are Lutherans, although favorably disposed to the Church. At the service on Sunday morning there were several Indians present. It was held in the house. There are 400 acres that have been purchased by the association, eighty of which have been sold to the government, and on this latter tract has been placed a saw-mill, to prepare lumber for the school-house, teacher's cottage, etc., and as a means of teaching the Indians a new industry. This mission these ladies are willing to turn over to the Church, and it will be a good opening for us, if I can only find means to carry it on.

"Oh for the means to reap these rich fields of Southern Florida, which are ripe for the harvest!"

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THE Rev. Dr. F. F. Ellinwood, writes: "The beginnings of faithful work among the Indians of Alaska were made, not by government agents—though the government has now undertaken something like an educational plan—but by an earnest Christian woman, who pitied the children of her sex who were being sold as victims of the lust of agents and miners, fur traders and adventurers. It would be impossible to exaggerate the importance of Christian influence in checking evil in Alaska, or the heroism of missionaries of various denominations who are pushing their work up to the gates of eternal ice in Bering Straits."

# FOREIGN MISSIONS.

## Form of Bequest to Foreign Missions.

*I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions*

Should it be desired, the words can be added: *For work in Africa, or China, etc., etc.*

## "THERE ARE HEATHEN AT HOME."

It is useless to urge, "There are heathen at home." There always will be. There were "heathen at home" in Jerusalem when Christ preached there and when He left; when the Apostles lived there and when they left. There were about 300,000 heathen in Antioch when Paul and Barnabas from that city set out on their mission journeys, to which they devoted their lives. And it is idle to expect the whole community to be converted *anywhere*. We are told in the New Testament that evil men shall wax worse and worse till the end of time. That the latter days of the world will be like the days of Noah before the flood, and like the days of Lot—exceedingly wicked. England has had the Gospel preached continuously—London particularly—from the second century till the present day; yet never was there a year when there were none Godless, never was there a year when there were no infidels, or none that were living heathen lives, in that great city. So with New York, in principle, and the same may be said of all our older states, and each little town among them. "There are heathen at home"—more shame to those willing heathen!

At the same time, there will always be found, in every country, in every city and in every village, some who will be glad,

thankful, most ready to receive Christ's message. It was the same in all the towns and places visited by St. Paul. In every place there were *some*—some waiting to receive God's message.

It is to these that our missionaries go to speak. It is these that Christ's messengers go to call. For the Feast of the "Great Supper" has been spread, the doors of the Palace have long been thrown open; but the guests who were invited did not all come. Hence the Feast is waiting. Hence the end of the world is stayed, and the glorious consummation when His "House" shall "be filled" deferred!

Meanwhile, out into the highways and hedges of the world, His messengers have gone forth to invite those not bidden at first, that His House may be filled. It seems to be a necessity that His House should be filled.

Those many mansions which Christ went back to "prepare" have centuries ago been made ready. But the guests did not come, and this I say that it is, perhaps this alone, that is keeping the Feast. Other lands must take the places of the renegade. Other nations and languages must fill those vacant seats. Yes, for

"He shall redeem them one by one  
Where'er the world-encircling sun  
Shall see them meekly kneel!"

—From an address by Rev. Alban Greaves.

## ANNOUNCEMENTS.

*Africa.*—The Right Rev. Dr. Samuel D. Ferguson, Bishop of Cape Palmas, etc., sailing from Monrovia, July 15th, by steamer "Calabar," reached Liverpool August 7th, and sailing thence by steamer

"Etruria," August 12th, arrived in New York on the 19th. The Bishop's address will be 22 Bible House, New York, until after the Missionary Council in San Francisco in October.



—On Trinity Sunday, May 28th, the Right Rev. Dr. Ferguson advanced the Rev. Randolph C. Cooper to the Priesthood in St. Mark's Church, Harper, Cape Palmas.

*China.*—On August 1st the Rev. F. L. H. Pott and wife and Mrs. Lydia B. Starr and the Misses Georgia E. and Mary L. Starr left New York for Montreal and Vancouver *en route* for China. A farewell service was held at eleven o'clock that morning in the Church of the Heavenly Rest, when the Rev. Joshua Kimber, Associate Secretary, made an address, and the Rev. Arthur H. Judge, assistant minister of the parish, administered the Holy Communion.

—The Right Rev. Dr. Frederick R. Graves, Missionary Bishop of Shanghai, left Geneva,

New York, on the evening of July 30th. The Bishop, Mr. Pott and family, and Mrs. and the Misses Starr were all expecting to sail by the steamer "Empress of India" from Vancouver on August 7th.

—The Rev. H. Clinton Collins, M.D., who sailed from San Francisco by the steamer "Oceanic" on May 23d, reached Yokohama June 9th and Shanghai on the 27th, and was expecting to proceed on July 4th to his destination at Hankow.

*Japan.*—The Right Rev. Dr. John McKim and wife left Nashotah, Wisconsin, August 26th, intending to sail from San Francisco for Japan, on September 12th, by steamer "China." Bishop McKim's address will be Tokyo.

## CHINA.

### A LETTER FROM DR. HASLEP.

DR. MARIE HASLEP writes from Shanghai, under date of July 1st, as follows: "That so many months have passed since my last letter has been a source of regret to me and also of many broken resolutions. The work of the Woman's Hospital has been much the same as last year. There has been a slight increase in numbers, the out-patients numbering 5,479, of whom 209 were Japanese, and 109 other foreigners; the in-patients were ninety-two, of whom sixteen were Japanese and two Portuguese.

"There has also been a decided increase in confidence. This last has been evidenced by the cheerfulness with which return visits have been made, but more especially by the willingness to become in-patients and when in to remain until they are helped; and this among the respectable class. We have often had only respectable persons as in-patients. This is, indeed, a change. The reverse was the fact in our first year's experience.

"It is this last increase that has made us feel so keenly our want of room, the possibility of which we wrote you last year. This year the lack was felt more than it otherwise would have been because the epidemics were of a contagious character—small-pox, measles, etc., such as could not be taken in with others, when neither nurse nor patients could be isolated. The people do not or will not understand the why of the refusals. They feel there must be some

personal reason for it, and are hurt or vexed as the case may be.

"Although, no doubt, ere this you have received through the Standing Committee a statement of our needs, I will here give a repetition in brief. We have only a very limited number of beds. There has been a surprising willingness to permit or desire the children to enter for treatment. Of course, with a small child it is necessary that its mother or nurse come also. Often a mother is sick. If she enters she must bring with her her small child. No woman of any position will come, for the first time at least, without nurse or friend. Some patients need to remain months; some need quiet; children cannot be separated from the older patients. The different nationalities cannot be separated. For this reason many do not enter, and, as before said, contagious or infectious, and sometimes only offensive, cases cannot be received. These wants existed, but not to the extent last year as this year. As the land with its houses adjoining our hospital can now be bought, I sincerely hope you will see your way to procure it. I think we have enough from last year and this to make the needed improvements, or rather repairs. This year we have received from the patients \$306.57. We need no increase of allowance.

"The Bible-woman visits the hospital each day that Mrs. Yen does not. Miss Wong is still with me, and as helpful as she has always been.

"I forgot to say we have had on some afternoons, dispensaries in some of the vil-

lages near. With the exception of one place the result was satisfactory."

### JAPAN.

REPORT OF ST. PAUL'S SCHOOL, TOKYO, FOR 1892-93.

THE council of St. Paul's School, in making their report for the year just closing, are glad to be able to say that the year has on the whole been a very satisfactory one. In numbers, indeed, apart from the added preparatory class, the gain has been slight, the number going out having been almost as great as that of those coming in. But there has been a gain in quality, those who have entered the school for the most part taking better rank than those who have left it. With very few exceptions, our students are working diligently and satisfactorily.

Strenuous efforts have been made during the year to improve the teaching of English. Until three years ago, when the school was reorganized, English was the chief medium of instruction in the higher classes. At that time Japanese was substituted, and Japanese teachers employed for all subjects except the English language. The result was a very decided improvement in most of the departments of the school, but a falling off of the students' knowledge of English. It is this defect which we have been endeavoring to remedy, as we believe with a fair degree of success.

In addition to a temporary provision for Mr. Gardiner's classes, there have been added to the staff of the school during the past year, Mr. T. Kamiyama, one of last year's graduates, and Miss S. S. Sprague, in the department of English, and Mr. J. Jibiki in the department of Chinese. These have all done excellent work.

The religious condition of the school has been extremely satisfactory. We felt a good deal of anxiety on this point at the close of the last year, as the leaders of the Christian life among the students went out with the graduating class, and there seemed no one to supply their places. But a number of young men of excellent Christian character have entered, while others have shown a new sense of their responsibility as Christians, so that, with all faults and failings, the present condition of things is one to be devoutly thankful for.

Out of the forty-nine students at present

in the school, thirty-two are Christians, of whom three are Baptists, two Presbyterians, and the rest members of our own Church. Eight others are under instruction preparatory to Baptism.

Of the thirty students in the four upper classes, fifteen have declared their intention of entering the Ministry of the Church, most of them having entered the school for that purpose. These comprise most of the best students in their respective classes. The average grade of these fifteen students in their year's work is eighty per cent., of the other fifteen in the same classes a little over seventy per cent.

Of the total of forty-nine students, eight have been supported by the scholarships connected with St. Paul's, five on divinity-school scholarships, and seven by private contributions of missionaries and others whom they have interested. The remaining twenty-nine have been, so far as we know, supported by their own families and friends.

The rules governing scholarships have during the year been made more stringent. Every student who holds one must attain a grade of seventy-five per cent. and receive a special certificate of good conduct from the school council. Failing to do this he loses his scholarship. One student has been removed from the list of beneficiaries (though still remaining in the school) for want of this certificate. Of the rest, one holds the first place in the graduating class, one the second in the next class, and two others the first two places in the third. Two were absent through illness from the final examinations, but will probably be continued, as their work while they were in the school was satisfactory.

In the preparatory department, opened last September, there has been a class of eight, whose work has on the whole been well done. This class will be continued a year longer before entering the upper school, and a new class entered below them.

While we have every reason to be gratified with the internal condition of the school, and its work during the year past, one matter calls for very grave anxiety.



The present building has been pronounced unsafe for further occupation in a country subject to earthquakes as is Japan. The utmost that can be allowed is that, after putting in some additional braces to hold the building together, it shall be used for class-rooms only, for six months or a year. This we have resolved to do, though not without grave misgiving. We are obliged, however, to look immediately elsewhere for dormitory accommodation. For this, which we reckon, with such data as we are now able to obtain, will cost us seventy five yen a month, or \$600 gold for the year, there are no funds available, and at the best, whatever the price, we can expect to get nothing at all suited for the purpose.

But our chief anxiety is for the future. For this we need not only buildings, but land on which to put them. The land we now have is absolutely inadequate for the purpose, being only 90 x 180 feet in size. It would be folly to think of putting upon this the buildings needed for an institution which comprises in itself both a college and a preparatory school. But if our work is to be carried on properly and successfully, we need not only buildings, but also land sufficient for proper exercise, as well as for future growth.

Our first estimate for this purpose, telegraphed by the Standing Committee to the Board of Managers, was \$30,000. We find, however, that a part of the information on which we relied in making it was incorrect, and that considerably more money will be needed. There is now offered for sale a piece of ground in a very desirable situation, having on it a very substantial brick building available for use as an assembly-hall and library. The price asked for this is 55,000 yen, equal at present rates to \$34,650 gold. It could probably be bought for \$30,000.

For the buildings, class-rooms (of brick) to accommodate 200 students, and dormitories (of frame) for eighty students, including dining-room, kitchen, etc., and accommodation for three or four teachers, we reckon \$20,000. If the dormitories also were built of brick, as is desirable (for

frame buildings are very perishable in this climate), \$5,000 more would be needed.

This seems a large amount of money, and yet, if the purpose for which it is needed be considered, it is really not so. For St. Paul's is trying to do now, and must do more and more in the future, the work of a college. Upon it our Church in Japan must chiefly depend to furnish an educated Ministry, and no other ministry is fitted for the work. St. Paul's also must be a chief source of supply for educated laymen to be leaders in the Church. It can not do this work as it should be done without proper equipment and support. Both equipment and support will indeed cost less in Tokyo than they would in an American city. But in any case, a college must cost a good deal of money.

The necessity of this work is so obvious that we need not stop to argue it. We desire simply to call attention to the fact that St. Paul's, although far from being all that we wish it to be, is doing college work, and looks forward to doing it more thoroughly in the future than in the past. And as the present name of the school rather tends to obscure this design, the council have resolved, subject to the approval of the Ecclesiastical Authority, to change the name from St. Paul's School to St. Paul's College. Only so will it be possible to make clear its purpose and its work, without continual laborious explanation. The Japanese name will remain, as before, *Rikkyo Gakko*, which, though almost untranslatable into English, may be rendered School for the Establishment of the Teaching.

In response to an appeal for funds for St. Paul's issued in December, a little over \$4,000 has been received, nearly all from Holy Trinity Church, Philadelphia. We are most earnestly desirous to use this for the purchase of books and apparatus, of which we are almost entirely destitute, and would greatly deprecate its being used for building purposes, imperative as is our need of the buildings and land.

T. S. TYNG,  
T. SAOTOME, } *Governing Council.*  
S. KIMURA,

# MISCELLANY.

## INTERCESSION.

THAT in all ways God's richest blessings may rest upon the missionary work of the Church during the year now begun, and that He will put it into the hearts of His people, even in these days of financial stringency, to provide the means for embracing the opportunities which are opening everywhere before us; that souls may be saved and His great name glorified.

## PROVIDENTIAL INTERPOSITION IN GREAT CRISES.

IN the history of Christian missions there are numberless instances of the providential limitation of human power and tyranny. One of the most recent was in the Church of England's missions in the extensive Yoruba country, in west central Africa, for which two native clergymen have recently been consecrated Bishops.

Communication with the country from the coast has always been uncertain and precarious through the hostile attitude of the Ijebus, who occupy the intervening region. Their arbitrary closing of the roads and breaches of treaty engagements led to a British expedition being sent to Ijebu Ode, in May, 1892, which put an end, it may be hoped, to the exclusive policy of some of the influential chiefs, and opened the door not for legitimate trade only, but for the Gospel, both to the Ijebu country and regions beyond it.

The stoppage of trade through the closing of the road during nine months, affected the material prosperity of the Christians at Abeokuta and Ibadan, and the influence of the hostile chiefs led the authorities of the latter town on two occasions to try to expel the missionaries, and to stamp out Christianity from their country. There seemed no hope in May, of being allowed to continue, but on the very day, May 23d, which had been fixed for the expulsion of the missionaries and the slaughter and plundering of the Christians, the news reached Ibadan that the English had taken Ijebu

Ode on the previous day. "Thus God delivered His own, and showed forth His glory," wrote the Rev. T. Harding. A special thanksgiving service was held, and thousands of people congratulated the Christians on their deliverance, and even the heathen confessed that God is, and that He is the rewarder of them that diligently seek Him.

Another striking illustration of providential interposition in a great crisis, is given as follows in the *Missionary Review*: "At a critical point in the history of Turkish missions, the Sultan Mahmud suddenly startled the whole empire by an order for the expulsion of the missionaries. The news fell like a thunderbolt unheralded by the lightning flash. The order was so imperious and arbitrary, and Mahmud was so unreasonable and implacable, that even Mr. Brown, the secretary of the American legation, and Commodore Porter gave over the case as hopeless. Commodore Porter prepared a dispatch to the Sublime Porte, acquiescing on behalf of the missionaries, for whom he could not venture to interpose. Just then, on the first of July, 1839, *the Sultan himself died*, at the very hour when the missionaries were waiting in suspense for the execution of the order! And at the same time his entire fleet was betrayed into the hands of the Pasha of Egypt, and the Ottoman army of 80,000 men was almost annihilated. Well may Dr. Hamlin exclaim: 'A startling series of events that struck every heart with dismay!' Man proposes, but God disposes. A higher plan swallows up the lower, as Aaron's rod swallowed all the rest. Dr. Goodell had, in the very midnight of that trial hour, and before there was the first hint of a dawn, said in his own peculiar way: '*The great Sultan of the universe can change all this*,' and lo! it was done. 'God blew, and they were scattered.' The work of the missions was resumed with new courage; the exiles came back, and the execution of Mahmud's order of expulsion was never again referred to. The silence of the grave fell on the Sultan and his tyrannical decree alike. A higher hand was holding the invisible sceptre."



## THE DEVELOPMENT OF THE CHURCH IN JAPAN.

BISHOP BICKERSTETH, of Japan, recently addressed the members of the Society for the Propagation of the Gospel. "He spoke of the prospect," says the *Mission Field*, "in a not remote future of Japan being divided into four dioceses, which might with Corea eventually form an ecclesiastical province. He described the work at the society's stations at Tokyo and Kobe with the new out-station at Yokohama, the St. Andrew's and St. Hilda's missions, the two missions of the Canadian Church, and the opportunity which posts in government and private schools in Japan afford of exercising Christian influence. The latter system, he said, had been attacked in England by those who did not understand its advantages. He spoke of its usefulness as important and wide-spreading, and deprecated irresponsible newspaper criticisms. He mentioned, in connection with the quotation by Japanese newspapers of passages in English papers relating to Japan, that 3,000,000 copies of daily papers are now sold in Japan. The Bishop described the development of the native Church in Japan as early compared with that in India, in consequence of the independence of the Japanese character. He mentioned the establishment of the native missionary society, and spoke of the steadiness in doctrine of the native Church under the attacks of Unitarians."

## THE BEST INSTRUMENT OF CIVILIZATION.

CERTAIN facts are brought home with irresistible conviction to the careful observer and reader, that in these last days the Gospel is the best, and indeed the only, instrument of civilization. I quite admit, that in the long centuries preceding the Christian era many nations attained to a great external civilization as regards arts and science, and commerce and manufacture, but enough is known of the interior life of those nations to prove that there was a contempt of human life, a contempt of the liberty of both sexes, a disrespect for the chastity of the female sex, a degree of ferocity and unscrupulous cruelty, to which even savage races never attained. Take for instance the

civilization of the Roman Empire from the time of Tiberius to Antoninus Pius, the period of the martyrdom of St. Peter and St. Paul, and of the culmination of pre-Christian civilization amidst an Aryan population. Could the annals of any savage race produce such characters as Messalina and Faustina?—*Robert Needham Cust, LL.D.*

## A WONDERFUL LAND.

THE *African News* says: "It may astonish some to know that Africa, with her adjacent islands, embraces a fourth part of the land surface of the globe. It has its deserts and its black mountain-tops; but the most of its surface is fertile, and capable of producing the greatest variety of products. As in all new and uncultivated countries, it has its unhealthy districts. But who of mature age, who has travelled much in the newer parts of our own country, does not know that many of the localities now known as paradises of health, wealth and comfort, were formerly almost uninhabitable for their fevers? What has produced the change? Just what will redeem many of the miasmatic lands of Africa—draining, clearing, turning the soil with a good subsoil plow and its use in growing crops. Of course, with some, trade winds are to be avoided; also dense forests, and sections with poor water and other local disadvantages, the same as in all countries. But we have faith that in vast areas of this wonderful land, experience, temperance and industry, after judicious acclimation, will bring glorious success."

## WHAT A GERMAN PRINCE SAID.

THE Rev. Mr. Höppner of the Society for the Propagation of the Gospel, mentions a conversation he had with a German prince who had been in India. The prince referred to the renowned Taj Mahal and to Shah Akbar's tomb at Secundra. On his mentioning Secundra, Mr. Höppner asked him if he had visited the missionary orphan house at that city, which is in charge of Germans. "No," he answered, "I have not seen it, and I deeply regret that I did not gain a fuller view of missions in India. But the fact is the missionaries did not come to me, and I was entirely in the hands of the officials, and could not do what I would. I had to go where they took me, and never

a word about missions did they say to me." This great orphanage is only a hundred yards distant from Akbar's grave.

### FRAGMENTS.

— In 1849 there were only twelve medical missionaries in all the non-Christian world; now there are 400, and every year sees an addition to their number.

— Bishop Hill, of the Niger, says that the whole coast from Lagos to Akassa is now as never before opening wide doors to the Gospel; the people are willing to hear, he says, and are dying in Paganism.

— The *Chinese Recorder* says: "The most liberal contributor to the Methodist Episcopal Mission in Singapore is a Chinese banker, Mr. Tan Jiakkim. He gave \$1,500, and collected from his Chinese friends nearly \$5,000 more."

— Dr. Duncan Main, who is at the head of the large Church Missionary Society's hospital at Hangchow, China, writes: "The doors open to the medical missionary are legion. The difficulty is not to find them, but to find time to enter them. We are the centre of gravity, and they gravitate to us without difficulty."

— The Buddhists of Japan are renewing their fight against Christianity; are organizing "salvation armies" and "moral associations"; buying up timber so that churches cannot be built; seeking to persuade hotel-keepers not to lodge Christians, and in some cases they are resorting to force, destroying chapels and other buildings.

— Isabel C. Barrows says, in the *Christian Union*, that the excellent work of the deaconesses is making rapid progress in Germany, where every year there is a stronger conviction of the value to humanity of this service. At the outbreak of the cholera, every deaconesses' home sent to the government a list of the women who at an instant's notice could be sent into actual service.

— Missionaries of the English Church engaged in itinerating in southern India find a general readiness on the part of the people to hear the Gospel preached, and numerous instances of educated men and Brahmins who are convinced of the truth of Christianity. In one place a whole

Brahmin street was found to be in a state of dissatisfaction with Hindooism, their leader confessing, "The more I read of it, the less I believe it."

— "What impressed me most," said a recent visitor to Alaska, "was the difference between Fanny Willard, our native teacher at Sitka, with her beautiful face beaming with joy and love, and the unchristianized, bent, worn creatures whose faces were disfigured with lamp-black and fish oil, and made more hideous with labrets piercing the chin; and to think that Fanny was a few years ago a heathen child on the ranch at that wretched place, Fort Wrangel!"

— Sir S. U. Aitchison corrects an erroneous opinion concerning the Hindoos as follows: "The sacred books of the Hindoos are the exclusive heritage of a dominant priesthood. They are never expounded to the people, and, in the palmy days of Brahmanism, it was death for an outsider to read them. The religious life, too, is governed by the priesthood who regulate the minutest details of family, social, personal, every-day life. The sacerdotal requirements are rigid, but, so long as the supremacy of the priesthood is not meddled with, and the rules imposed by Brahmanism on the life and conduct are observed, it matters little what the personal belief of the Hindoo is, or under what form or name the deity is worshipped."

— The Boston *Congregationalist* says: "We may learn more than one lesson from the Chinese. In the matter of beneficence a Chinamen who lately died in Neponset, Massachusetts, offers a worthy example. A few facts as to his liberality in a single year are significant. He sent \$160 to China to establish a Christian school. To his sister, the only other living member of his father's family, he sent \$300. He collected \$1,100 among the Chinese between Providence and Marblehead, to establish a home for poor children in his native land. Last spring, when Trinity Church, Neponset, which he attended, proposed to repair and enlarge its building, he insisted upon contributing fifty dollars in spite of the pastor's remonstrance. Later, when a fair was held to aid the church, he gave the equivalent of twenty-five dollars. His offerings were voluntary, constant, abundant."



# THE WOMAN'S AUXILIARY.

ROOM 21, BIBLE HOUSE, NEW YORK,

MISS JULIA C. EMERY, *Secretary.*

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## *A NEW YEAR OF AUXILIARY WORK.*

THE new missionary year opens in the midst of times that are more than usually hard and depressing. The rank and file of the army of givers in the Church are heavily crippled, and while many of them have the same will as always, they lack the ability to give as heretofore.

And the same pressure which weighs on them weighs on the Missionary Bishops and other missionaries in the field, who hardly know how they can carry on present work, much less enlarge it to meet increasing needs, while their friends and helpers in our parishes are too straitened to help them as they have done at other times.

In the Auxiliary we feel the same stress of circumstances, and so have need to summon courage and faith to our aid in this beginning of the year. We have to remember that, if for all His children, so especially for those who, with most devotion of self, are laboring for Him and His wandering sheep, the Lord will provide. By this very period of hardness He may be trying that devotion and causing it so to shine before men that they may see the value of a consecrated life as greater than much gold and silver.

And this example may rouse us to give according to our present lessened ability—to give with the greater thought and carefulness, because not able to give lavishly as we may have done in the past; to cultivate more assiduously than before the habit of regular and conscientious giving; to pray more because we have less material help to give; to think more intelligently and lovingly of the work and workers and those for whom they labor, just because prayer and loving sympathy are the most we have to offer.

It will be a blessed fruitage of these hard times with which the new year opens, if we shall learn to give of our little gladly, believing that He who once with the five barley loaves and two small fishes fed the hungry multitude is still powerful with a few holy lives and a little consecrated money to win many souls unto Himself.

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## *THE UNITED OFFERING.*

WITH the new year the Auxiliary must be reminded of the effort to be made constantly up to October, 1895, for the United Offering. The members, however, should remember that, in pressing this object, we should be careful to see that it does not interfere in any way with our usual Auxiliary work. It is an entirely extra thing, over and above that we would yearly accomplish—the boxes, the salaries, the scholarships, the insurance, the systematic giving for General Missions. These should go on faithfully, year by year, in increasing proportions, forming in each of us such a habit of giving, that the added call of

the United Offering may be an added pleasure and an advance towards a perfect practice of this heavenly art.

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### *THE OFFICERS' MEETINGS.*

THE diocesan officers of the Auxiliary are called to meet with the general officers each month during the working season, from September to April, inclusive.

The first such meeting, for the present season, will be held on Thursday, September 28th. The officers are asked to assemble in Room 21, Bible House, for prayers at noon, and to proceed directly afterwards to their meeting.

The October meeting will be held in San Francisco at the time of the Missionary Council. It is especially desired that all officers planning to attend this meeting notify the Secretary of the Auxiliary at the earliest possible date.

Officers are asked to suggest in September, either personally or in writing, subjects which they think it important to consider in October, that meeting serving as the annual gathering of the officers, when a larger and more representative number is looked for than at any other time during the season.

We would ask, however, that each meeting be attended by as large a number as possible, and that those unable to come send in writing anything they may wish to contribute to the usefulness and interest of these occasions.

At these meetings a presiding officer is nominated from among those present, and the Secretary of the Auxiliary is secretary of the meeting.

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### *FOREIGN MISSIONARY BRANCHES OF THE WOMAN'S AUXILIARY.*

IN the visits which Mrs. Twing has recently made in Eastern lands it has been an especial pleasure to her to meet the Christian women and girls of the different mission stations, and explain to them the workings of the Auxiliary and Junior Auxiliary, and ask their interest and help.

In the Zenana Mission, under Miss Marston in Calcutta, at St. John's, Shanghai, in Hankow and Wuchang, in Tokyo and Osaka, she found those pleased to hear how they might join with the Christian women of the Church at home in missionary service.

One such experience we give as a happy example, thinking that now, as the new season opens, diocesan officers in all our dioceses and jurisdictions may take encouragement from it, and decide that no parish or mission is too small or weak for a branch of the Auxiliary while women can be found in it with the willing hearts of these women in China.

Mrs. Twing wrote from Shanghai, May 4th:

I think I may safely say that I never had a happier hour than this afternoon when Mr. Graves walked into the chapel as I was explaining to a large congregation of Christian women and girls, that almost filled it, about the Woman's Auxiliary, Mr. Thomson interpreting. The sun was shining in at the open doors and windows, the birds were singing delightfully, the chapel was fresh and lovely, all the women and girls were in their best, and looking so interested and intelligent, and it seemed a charming welcome to their new Bishop-elect and a promise of future help in his work from his own people, that could not but have been most cheering and encouraging. He spoke beautifully to them afterwards, and so did Mr. Thomson, and the service was so nice and hearty, and



the singing so good. Indeed, in every way it was as good a meeting as I ever went to in the Auxiliary. Mr. Thomson had translated the Constitution into Chinese, and after I had made my address, giving the greetings from all their sisters in America and thanks for their help in the United Offering, he read it over to them, enlarging a little on points he thought might not be clear. Then I asked all who liked the idea of being a branch of the Auxiliary to please rise, and though he interpreted, he shook his head at me, and whispered that Chinese women would never do that, they would be afraid; but they all stood up, every one, and looked as pleased as possible. It was all so very nice, but I cannot half begin to describe it. After the meeting there was a great shaking of hands and exchange of compliments and congratulations, and then tea in the school-room, and then a photograph taken of the group out on the lawn by the chapel.

#### *Constitution.*

I. *Name.* This Association shall be called the China Branch of the Woman's Auxiliary to the Board of Missions.

II. *Object.* The object of this Association shall be to aid the missionary work of the Church by sympathy, prayer and offerings.

III. *Membership.* All Christian women connected with the mission of the American Episcopal Church, and girls who are communicants of the Church, shall be considered members of the Association.

IV. *Local Branches.* All women's societies in the several stations of the mission, such as the *Tsing sing we* (Pure in heart), shall be considered local branches of the Association.

V. *Officers.* There shall be a diocesan secretary, appointed by the Bishop, and such other officers as he may think necessary.

VI. *Secretary's Duty.* The duty of the Secretary shall be to aid and encourage the formation of local branches, to organize branches of the Junior Auxiliary among the children, to arrange for at least one meeting annually, to present an annual report to the Bishop, a copy of which shall be sent to the General Officers of the Auxiliary in America, and to secure from all the local branches a contribution for the Triennial United Offering of the Auxiliary.

VII. *Alterations in the Constitution.* No alterations shall be made in this Constitution excepting with the Bishop's consent.

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### OKLAHOMA.

IT may be that more than one branch of the Auxiliary feels a special interest in the work to which Bishop Brooke has been called in Oklahoma. If so, they will have at least the wish, and some of them may have the ability, to respond to the appeal he sends us from Guthrie, August 9th.

"Is there any way that I could reach any auxiliary to get some pledged aid, or

occasional gift, especially for clerical support? The Board has not been able to increase my appropriation for white work, and I am personally responsible for at least \$1,200 the coming year. I had to be. It seemed a sinful waste of opportunity to refuse to put two candidates for Holy Orders, whom I have found, at work, and I sorely need one new man."

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### SOUTH CAROLINA.

THE GOOD PHYSICIAN HOSPITAL, COLUMBIA.

ARCHDEACON JOYNER'S desire for a hospital and dispensary for the colored people of Columbia has been at last realized, this summer, in the opening of the Good Physician Hospital. He has secured as resident physician and superintendent Dr. Mary V. Glen-

ton, a recent graduate of the Chicago medical school.

For some years Dr. Glenton has been looking forward to missionary work in Alaska, and hopes to go so soon as the way shall open for the services of a woman physician in our mission there. As this can

hardly be before another spring, with true missionary spirit she is devoting herself to the same work among this, so different people, amid far different scenes. She takes her friend, Miss Benson, with her, and together they should command the warmest sympathy and most ready help of the branches of the Auxiliary.

Dr. Glenton writes on July 4th: "We are fairly launched, and have one patient in the ward (our first) with typhoid fever. Our dispensary is flourishing. I have written twenty-six prescriptions a week, and have two surgical dressings. One comes to the hospital, and one poor old soul has a wretched ulcer, very large, almost from the knee to the ankle, encircling the entire limb and almost to the bone. I go to the house to dress that. The poor old woman is dreadfully emaciated, and could not live through an amputation, which is her only hope.

"We need drugs more than anything else. The druggists have been very good to us, but they cannot give everything, and what they could give would not last forever. I shall send with this letter a list of drugs, and perhaps some one may respond to it. Hospital supplies, such as cotton, vaseline, cheese cloth, and old linen and muslin would be very acceptable. Most of the illness here among the Colored people seems to be due to poor hygienic surroundings, lack of care and nourishing food, and last, but not least, the neglect of things in the beginning. If that ulcer that I spoke of had been taken care of three years ago, it might have healed over; as it is, the poor woman's days are numbered. Our workings here are very crude; we just have to make things do; we can't afford to spend very much until we have gained a firmer footing.

"July 5th: My dispensary practice prevented me from finishing my letter yesterday, so I had to hold it over. Mr. Joyner does not take very kindly to the subject of "Alaska," says he is going to blot it out of the map. It sounds cool now! We are having July heat, but it is no warmer than that of New York, the mornings and evenings being much cooler than they are this time of the year even in Chicago, and that city does not begin to compare with New York in summer heat.

"The things we need most, aside from

drugs, cannot be shipped, such as dishes, kitchen utensils and the like. We started 'housekeeping' by doing the very best we could with as few things as possible, and should we have an influx of patients, things would be quite inconvenient."

*Drugs Needed.*

Salicylic Acid, Boracic Acid, Iodoform, Aristol, Iodide of Potash, Bromide of Potash, Bromide of Soda, Camphorated Oil, Alcohol, Paregoric, Comp. Syrup of Squills, Ether, Chloroform, Surgeon's silk, catgut, Tr. Digitalis, Tr. Iron (Chloride), Quinine, Phenacetine, Salol, a Mortar and Pestle.

The Rev. E. N. Joyner writes August 9th: "I have been wanting to tell you how we fare in the archdeaconry, and especially with the hospital. It was a great blow to my hopes and plans when the Church Commission was unable to furnish us any help. We shall simply have to call in the skirmish lines and settle down to camp life, which, all must know, quite suits and satisfies any general, especially when the enemy is manœuvering around and daring him! Ah, what a volume is unwritten there! However, we have the hospital, and what a blessing it is! So you would think had I time to tell you of some of its heavenly work. I cannot thank you enough for letting us have Dr. Glenton; and we want to keep her until a few hours before the boat sails for Alaska! She will never be in any place in this sick world where she will be more needed than here. You ought to send some stout man out to seals and icebergs. But that is not my business, if only you will let her stay here just as long as possible. No hospital could be in better condition so far as servers go. We have had to spend far more money (of course) than I thought. We shall not get off at \$1,000 for repairing, plumbing and furnishing. That has cut into my special fund cruelly, and that, too, when the running expenses, out of the same fund, are about \$100 per month. The salaries of the doctor and nurse amount to fifty dollars only, that is thirty dollars and twenty dollars. If you could dream of some fond person who would give us this, and then realize your dream! But I am sure you are no dreamer. But you do 'see visions.' Try to see that."



Offerings are asked to sustain missions in eighteen missionary jurisdictions and thirty-four dioceses, including missions to the Indians and to the Colored People in our land, as well as missions in China, Japan, Africa, Haiti and Greece—to pay the salaries of eighteen Bishops and stipends to 1,200 missionary workers, and to support schools, hospitals and orphanages.

All things come of Thee, O Lord,  
And of Thine own have we given Thee.

## ACKNOWLEDGMENTS

### OF THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of GEORGE BLISS, Treasurer, and sent to him, **22 Bible House, New York.** Remittances in Bank Notes are not safe unless sent in REGISTERED Letters.

The items in the following table marked "Sp." are Specials, which do not aid the Board in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxillary.

The Treasurer acknowledges the receipt of the following sums from July 1st, to August 1st, 1893.

\*Lenten and Easter Offerings.

<b>ALABAMA—\$10.00</b>		<i>Los Angeles</i> —Mite Chest No. 78,155, General.....	50
<i>Faunsdale</i> —"Churchwoman," Domestic and Foreign.....	10 00	<i>Manzana</i> —Church-in-Wilderness, Foreign	6 00
<b>ALBANY—\$279.24</b>		<i>Pasadena</i> —All Saints' S. S.* General (additional).....	50
<i>Albany</i> —All Saints' Cathedral, Wo. Aux., Sp. for Domestic Contingent Fund.....	5 00	<i>San Diego</i> —"A Poor Woman," General....	1 00
<i>St. Paul's</i> , Mrs. Emily L. Hewson, for "Emily L. Hewson" scholarship, Hoffman Institute, Cuttington, Africa, \$75; Misses Clara and Alice Hewson, Sp. for Bishop Leonard, for Utah, \$25.....	100 00	<i>San Francisco</i> —"Nemo," Domestic.....	3 00
<i>Trinity Church</i> S. S.* General.....	2 61	<b>CENTRAL NEW YORK—\$32.50</b>	
<i>"A Mite,"</i> Domestic and Foreign.....	5 00	<i>Slaterville Springs</i> —St. Thomas', "Mrs. M. A. B.," Domestic.....	2 50
<i>Ballston Spa</i> —Christ Church, George L. Thompson and other members, for "Mary Babcock" scholarship, St. Mary's School, South Dakota.....	60 00	<i>Rev. Charles T. and Mrs. Olmsted</i> , Sp. for St. John's College Building Fund, China.....	30 00
<i>Canaan Four Corners</i> —Burnham Industrial School, Indian.....	3 00	<b>CENTRAL PENNSYLVANIA—\$404.53</b>	
<i>Duanesburgh</i> —Christ Church, Wo. Aux., for St. John's College, Shanghai, China, \$3; for Bishop Leonard's work, Nevada and Utah, \$5; for Colored work in South Carolina, \$2; Sp. for Miss Carter's Indian work, Minnesota, \$2.....	12 00	<i>Bethlehem</i> —Trinity Church, Systematic Offering Plan, General.....	33 75
<i>East Springfield</i> —St. Paul's, General, \$12.35; Girls' Guild, through Wo. Aux., Sp. for education of Joel Archiquette, Nashota, \$2.....	14 35	<i>Drifton</i> —St. James', Foreign.....	118 67
<i>Hudson</i> —Miss Adele Eastman, Sp. for St. John's College Building Fund, China.....	1 00	<i>Harrisburg</i> —"B.," Colored.....	2 00
<i>Malone</i> —Miss May Fulton, Mite Box No. 35,818, Domestic.....	5 25	<i>Jonestown</i> —St. Mark's, Foreign.....	5 00
<i>New Lisbon</i> —Mission S. S.* Sp. for Rectory Fund, Detroit, Minnesota.....	1 55	<i>Lansford</i> —Mission S. S.* General.....	25 01
<i>Oneonta</i> —St. James', General.....	25 00	<i>Paradise</i> —"All Saints", Indian, \$1.50; Colored, \$1.50.....	3 00
<i>Springfield Centre</i> —St. Mary's, Domestic and Foreign.....	10 00	<i>Philipsburg</i> —Mite Box No. 8,532, Foreign.....	8 08
<i>Troy</i> —St. Paul's, St. Margaret's Guild, Junior Aux., for Colored work in South Carolina, \$5; Sp. for Miss Carter's Indian work, \$5.....	10 00	<i>Reading</i> —Christ Cathedral, Young Ladies' Missionary Guild, through Wo. Aux., for "Wharton" scholarship, St. John's Mission, Cape Mount, Africa.....	25 00
<i>Walton</i> —Christ Church S. S.* General....	24 48	<i>Scranton</i> —St. Luke's, Colored.....	22 77
<b>ARKANSAS—\$3.65</b>		<i>Summit Hill</i> —St. Philip's S. S.* General.....	10 50
<i>Hope</i> —St. Mark's, General.....	3 05	<i>Williamsport</i> —Trinity Church, Domestic, Wo. Aux., Sp. for St. John's College Building Fund, China.....	20 75
<b>CALIFORNIA—\$17.55</b>		<i>Miscellaneous</i> —Branch Wo. Aux., for "Central Pennsylvania" scholarship, St. Mary's School, Rosebud Agency, South Dakota.....	30 00
<i>Haywards</i> —Trinity Church S. S.* Domestic and Foreign.....	6 55	<b>CHICAGO—\$314.66</b>	
		<i>Chicago</i> —Grace, "A Member," Colored....	5 00
		<i>Church of Our Saviour</i> , Domestic.....	17 23
		<i>St. James'</i> , Colored, \$22.43; Miss H. L. Carter, for Bishop McKim's work, Japan, \$25.....	47 43
		<i>St. Philip's</i> S. S.* General.....	5 00
		<i>"L.,"</i> for "Frank" (Advanced) scholarship, St. John's Mission, Cape Mount, Africa, \$40; "G." (In Memoriam) (Advanced) scholarship, St. John's Mis-	

# ACKNOWLEDGMENTS.

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sion, Cape Mount, Africa, \$40.....	80 00	Wilmington — "A Friend," Sp. for St. John's College Building Fund, China...	1 00
Mrs. E. C. Larned, Domestic.....	100 00		
La Grange—Mr. Levi Blakeslee, Domestic and Foreign.....	60 00		
<b>CONNECTICUT—\$1,334.60</b>			
Ansonia—Christ Church S. S., Sp. for Rev. S. C. Partridge, China.....	3 50		
Bridgeport — Christ Church, Domestic, \$44.39; Foreign, \$41.17.....	85 56		
St. John's S. S., for "Glover Sandford Memorial" scholarship, St. Margaret's School, Tokyo, Japan.....	12 50		
Essex—St. John's, through Wo. Aux., General, \$2.85; Indian, 65 cts. ....	3 50		
Fair Haven—St. James', through Wo. Aux., General.....	25 00		
Hamden — Rectory School, Sp. for St. John's College Building Fund, China.....	10 00		
Hartford—St. John's, Foreign, \$60; St. Margaret's Guild of Young Christian Soldiers,* General, \$1.....	61 00		
Trinity Church, "A Member," General..	14 00		
Trinity College Chapel, General, \$7.35; Trinity College Missionary Society, Sp. for endowment of "Trinity College Missionary Society" scholarship, St. John's College, Shanghai, China, \$100..	107 35		
Litchfield — Archdeaconry, through Wo. Aux., Sp. for Domestic Contingent Fund.....	3 00		
Middlesex — Archdeaconry, through Wo. Aux., Sp. for Domestic Contingent Fund.....	3 00		
Middletown—Christ Church, Wo. Aux., for Emily Williams school, Shanghai, China.....	1 00		
Holy Trinity Church, through Wo. Aux., General, \$5; for Emily Williams school, Shanghai, China, \$6.....	11 00		
St. Luke's Chapel, through Wo. Aux., for Emily Williams school, Shanghai, China.....	11 00		
New Haven—Rev. W. E. Vibbert, Domestic	10 00		
Newington—Branch Junior Aux., * General (additional).....	2 56		
New London—Archdeaconry, through Wo. Aux., Sp. for Domestic Contingent Fund.....	3 00		
Norwalk—St. Paul's, "O.," General, \$20; S. S., * Sp. for St. Mary's Orphanage, Shanghai, China, \$19.63.....	39 63		
Sharon—Christ Church, Domestic.....	10 00		
Stonington — "Friends," \$7; Miss John's school, \$1. Sp. for St. John's College Building Fund, China.....	8 00		
Waterbury—Trinity Church, "A Member," General.....	100 00		
Miscellaneous—Branch Wo. Aux., Sp. for Bishop McKim's work, Japan.....	200 00		
Branch Wo. Aux., for Miss MacRae's salary, China, \$400; Sp. for Foreign Missionaries' Insurance Fund, \$200.....	600 00		
Rt. Rev. John Williams, D.D., for Emily Williams school, Shanghai, China.....	10 00		
<b>DELAWARE—\$44.50</b>			
New Castle—Immanuel Church, through Wo. Aux., Sp. for Bishop Talbot's school, Boise City, Idaho.....	5 00		
Wilmington—St. Andrew's, through Wo. Aux., Sp. for Bishop Talbot's school, Boise City, Idaho.....	10 00		
Trinity Church, through Wo. Aux., Sp. for Bishop Talbot's school, Boise City, Idaho, \$20; Anna W. Bird, Sp. for St. John's College Building Fund, China, \$1.50.....	21 50		
Wo. Aux., "Three Members," Sp. for Bishop Talbot's school, Boise City, Idaho.....	8 00		
<b>EAST CAROLINA—\$18.66</b>			
Beaufort—St. Clement's, Colored.....	1 21		
Fayetteville—St. Joseph's, Colored.....	5 43		
Hertford—Holy Trinity Church, Wo. Aux., General.....	4 42		
New Berne—St. Cyprian's, Colored.....	6 60		
<b>EASTON—\$10.80</b>			
Kent Co. (Chester town) — Emmanuel Church, General.....	4 25		
Talbot Co. (Easton)—All Saints' Parish, General.....	3 55		
Worcester Co. (Pocomoke City)—St. Mary's, General.....	3 00		
<b>FOND DU LAC—\$5.00</b>			
Waupun—Mrs. R. W. Wells, Foreign.....	5 00		
<b>GEORGIA—\$130.00</b>			
Augusta (Summerville)—Church of the Good Shepherd, Branch Wo. Aux., Sp. one half payment life insurance Dr. Boone, China.....	25 00		
Marietta—St. James', Domestic and Foreign.....	5 00		
Savannah—Christ Church, "A Member," for "Four Waldburg" scholarships, St. John's Mission, Cape Mount, Africa	100 00		
<b>INDIANA—\$5.06</b>			
Connersville—Trinity Church S. S., * General.....	2 15		
Lima—St. Mark's, General.....	2 91		
<b>KANSAS—\$13.25</b>			
Newton—St. Matthew's S. S., General.....	13 25		
<b>KENTUCKY—\$56.45</b>			
Covington—"Three Members Wynne Family," contents of Mite Chests, Indian...	5 50		
Frankfort—Ascension, Colored.....	5 00		
Hickman—Miss Minnie Shepard, Domestic	1 20		
Hopkinsville—Nat. Gaither, Colored.....	1 00		
Louisville—St. Andrew's, Colored.....	15 00		
Mrs. Kate Sharp, for "John Sharp Foster Memorial" scholarship, St. John's Mission, Cape Mount, Africa.....	25 00		
Middleborough—St. Mary's Mission, Junior Aux., General.....	3 75		
<b>LONG ISLAND—\$393.54</b>			
Blythebourne—St. Jude's S. S., * General...	8 80		
Brooklyn—Church of the Good Shepherd, "J. B.," General.....	5 00		
(Heights)—Grace, Sp. for Bishop Holly, for building church in Haiti, \$100; Alaska, \$100; General, \$50.....	250 00		
Mrs. M. L. Guion, General.....	2 00		
Great Neck—All Saints' S. S., General.....	10 00		
Huntington—St. John's, Systematic Offering Plan, General.....	3 27		
Jamaica — Grace, Systematic Offering Plan, General.....	50 20		
Rockaway—Trinity Church S. S., * General	35 36		
South Oyster Bay—Grace, Domestic and Foreign.....	28 91		
<b>LOUISIANA—\$3.30</b>			
Mer Rouge—St. Andrew's S. S., * General..	3 30		
<b>MAINE—\$130.00</b>			
Bristol—J. M. Drummond, Domestic.....	100 00		
Southport—"E.," Domestic.....	5 00		
Portland—St. Luke's Cathedral, General..	23 00		
York Harbor—"A.," General.....	2 00		
<b>MARYLAND—\$553.87</b>			
Anne Arundel Co. (Annapolis)—I. Shaaff Stockett, Domestic.....	25 00		
Baltimore Co. (Baltimore)—Ascension, Wo. Aux., Domestic, \$11.49; Colored, \$11.48; Foreign, \$11.49.....	34 46		
Christ Church, Wo. Aux., Sp. to aid Mr. Gardiner to repay the amount advanced by Bishop Williams, Japan.....	120 00		
Grace, Mite Chest No. 6, 149, Domestic...	6 00		



Holy Comforter Memorial S. S.,* General.....	22 00	Lenox—Mrs. D. W. Bishop, Sp. for St. John's College Building Fund, China ..	50 00
Memorial, Domestic and Foreign.....	70 00	Lynn—Incarnation, through Wo. Aux., for Mrs. Payne's salary, Virginia.....	5 00
Mt. Calvary, Mite Chest No. 6,417, Domestic.....	1 75	St. Stephen's S. S., through Wo. Aux., Sp. for support of child in St. Mary's Orphanage, Shanghai, China.....	30 00
St. Michael's and All Angels', General, \$15.41; Branch Ministering Children's League, Sp. for Rev. S. C. Partridge's work, China, \$40.....	55 41	Malden—St. Paul's, through Wo. Aux., for Mrs. Payne's salary, Virginia, \$3; Sp. for Bishop Neely's missionary wagon, Maine, \$3.....	6 00
St. Paul's, In Memoriam "L. C. A.," Mite Chest No. 6,406, Domestic.....	5 00	Medford—Grace, through Wo. Aux., for salary of Mrs. Payne, Virginia.....	5 00
"E. D. K.," Domestic, \$5; Foreign, \$5.....	10 00	Methuen—St. Thomas, \$2.16; S. S.,* \$16.04, General.....	18 20
A. A. Johnson, for "Ann Eliza Johnson" scholarship, St. John's Mission, Cape Mount, Africa.....	25 00	Monterey—Mrs. C. B. Ferry, for "Lilly B. Ferry Memorial" scholarship, St. John's Mission, Cape Mount, Africa.....	25 00
James S. Rogers, General.....	25 00	New Bedford—St. James', Sp. for St. John's College Building Fund, China.....	1 25
Frederick Co. (Frederick)—All Saints' Parish, Wo. Aux., Indian, \$10.25; Foreign, \$19.75.....	20 00	North Swansea—St. Luke's Guild, General Quincy—Christ Church, through Wo. Aux., for Mrs. Payne's salary, Virginia.....	1 00
Harford Co. (Ennorton)—St. Mary's, Domestic, \$25; Foreign, \$25.....	50 00	Salem—St. Peter's, through Wo. Aux., Indian, \$14; for Mrs. Payne's salary, Virginia, \$22; for Bishop Johnston's school for boys, Western Texas, \$20.....	56 00
Prince George's Co. (Forestville)—"H. P. C.," Epiphany Parish, Foreign, \$4; "Fannie," Sp. for St. Mary's Orphanage, Shanghai, China, \$1.....	5 00	Sandwich—Rev. Dr. J. J. and Mrs. Roberts, General.....	30 00
(Bladensburg)—B. O. Lowndes, General	1 00	Springfield—Christ Church, Sp. for Rev. L. W. Applegate, Tacoma, for salary of missionaries in his deanery, \$100; Sp. for St. John's College Building Fund, China, \$100; Junior Aux., Sp. for Rev. S. C. Partridge, China, \$75; Sp. for Rev. F. L. H. Fott, for St. Mary's Orphanage, Shanghai, China, \$40.....	315 00
St. Mary's Co. (Mechanicsville)—Maryland Guild, Wo. Aux., Sp. for support of "Hope," St. Mary's Orphanage, Shanghai, China.....	15 00	Stockbridge—St. Paul's, Domestic, \$115; General, \$400.....	515 00
District of Columbia (Washington)—St. Paul's, Japan Chapter Children's Guild, Sp. for Rev. J. M. Francis, Japan, for work among Etas, Wo. Aux., Indian.....	7 25	Van Deusenville—Trinity Church S. S., General.....	2 00
"A Churchwoman" Wo. Aux., Indian.....	2 00	Watertown—Church of the Good Shepherd S. S.,* General.....	1 00
Contents of Mite Chest No. 4, General.....	2 00		
J. Howard Gibbons, Sp. for St. Paul's school building, Japan.....	2 00		
District of Columbia Branch Wo. Aux., for "Catherine W. Jones Memorial" scholarship, St. Mary's Hall, Shanghai, China.....	40 00		

## MASSACHUSETTS—\$2 519.47

Boston (Dorchester)—All Saints', "A Member," through Wo. Aux., for "Sarah W. Richardson Memorial" scholarship, St. John's Mission, Cape Mount, Africa.....	25 00
(Roxbury)—St. James', Wo. Aux., Sp. for St. John's College Building Fund, China.....	5 00
(Charlestown)—St. John's, Family Mite Chest, through Wo. Aux., for Mrs. Payne's salary, Virginia, \$10; for Miss Mailles' salary, Japan, \$12.....	22 00
Trinity Church, "A Member," through Wo. Aux., for "Frances A. Caryl Memorial" scholarship, St. John's Mission, Cape Mount, Africa.....	25 00
Mrs. J. N. Fiske, Domestic.....	200 00
(Dorchester)—"A Friend," through Wo. Aux., Sp. for rebuilding St. Paul's School, Tokyo, Japan.....	5 00
Brookline—Family Mite Chest No. 1,591, General.....	5 15
Cambridge—St. James', through Wo. Aux., Sp. for church at Flandreau, South Dakota.....	10 00
St. John's Memorial, Colored, \$52.37; through Wo. Aux., for Mrs. Payne's salary, Virginia, \$20.....	72 37
(North)—St. James', "Anonymous," Domestic, \$143.30; Foreign, \$75.....	218 30
Concord—Trinity Church S. S.,* General.....	31 25
Cohasset—Children's Lenten Mite Chest, General.....	3 00
Dedham—St. Paul's, Foreign.....	6 50
Fitchburg—Christ Church, Domestic, \$25; Indian, \$20; Colored, \$10; Foreign, \$10; Sp. for Bishop Brewer, Montana, \$50.....	115 00
"A Churchwoman," for salary of Missionary Bishop, Domestic.....	500 00
Groton—"Anonymous," General.....	6 00
Hingham—St. John Evangelist's, "Cash," General.....	50 00
Lawrence—St. John's, General, \$18.02; S. S.,* Domestic, \$20; Foreign, \$16.43.....	49 45
Susan C. Lamenn, General.....	100 00

## MICHIGAN—\$232.09

Alpena—Trinity Church, through Wo. Aux., Sp. for Hoffman Hall, Nashville, Tennessee.....	20 00
Ann Arbor—St. Andrew's, Sp. for St. John's College Building Fund, China.....	50 00
Detroit—Emmanuel Church, through Wo. Aux., Sp. for Hoffman Hall, Nashville, Tennessee.....	15 00
Mariners', through Wo. Aux., Sp. for Hoffman Hall, Nashville, Tennessee.....	5 00
St. George's, Mrs. Tillinghast, through Wo. Aux., Sp. for Hoffman Hall, Nashville, Tennessee.....	6 25
St. James', through Wo. Aux., Sp. for Hoffman Hall, Nashville, Tennessee.....	15 00
St. John's, through Wo. Aux., Mrs. Clarke, \$5; Mrs. Shipman, \$10—Sp. for Hoffman Hall, Nashville, Tennessee.....	15 00
St. Paul's, Mrs. Chittenden, through Wo. Aux., Sp. for Hoffman Hall, Nashville, Tennessee.....	5 00
St. Stephen's, through Wo. Aux., Sp. for Hoffman Hall, Nashville, Tennessee.....	5 00
Flint—"J. B. W. and A. W.," Domestic, \$3.30; Foreign, \$3.30.....	6 60
Fort Gratiot—St. Paul's, through Wo. Aux., Sp. for Hoffman Hall, Nashville, Tennessee.....	2 50
Henrietta—Christ Church, through Wo. Aux., Sp. for Hoffman Hall, Nashville, Tennessee.....	3 00
Jackson—St. Paul's, through Wo. Aux., Sp. for Hoffman Hall, Nashville, Tennessee.....	15 00
Pontiac—Zion, through Wo. Aux., Sp. for Rev. T. J. Brookes' Neosho mission, Western Missouri.....	12 00
Port Huron—Grace, Mrs. Wells, through Wo. Aux., Sp. for Hoffman Hall, Nashville, Tennessee.....	5 00
Miscellaneous—Michigan Branch Wo. Aux., Sp. for Hoffman Hall, Nashville, Tennessee.....	17 50
Junior Aux., Sp. for Miss Dodson, for	

# ACKNOWLEDGMENTS.

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sewing machine for China, \$24.10; Sp. for Rev. F. L. H. Pott, China, for camera, \$1; Sp. for Miss Bull, for orphanage, Japan, \$4.14; Sp. for Bishop Garrett, Northern Texas, \$5.....	34 24	Domestic, \$12.11; Foreign, \$3.69.....	15 80
<b>MILWAUKEE—\$1.67</b>		<i>Mamaroneck</i> —St. Thomas', Sp. for St. John's College Building Fund, China....	106 11
<i>Mauston</i> —St. John's S. S.,* General .....	1 67	<i>Newburgh</i> —Church of the Good Shepherd S. S.,* General, \$15; Sp. for St. John's College Building Fund, China, \$25.....	40 00
<b>MINNESOTA—\$87.81</b>		<i>New Rochelle</i> —Trinity Church, Sp. for St. John's College Building Fund, China....	55 00
<i>Cass Lake</i> —Prince of Peace, Foreign.....	1 65	<i>New York</i> —Calvary Chapel, Domestic, \$1.50; Foreign, \$1.50.....	3 00
<i>Faribault</i> —Church of the Good Shepherd, Annual Council, General .....	30 15	( <i>Riverdale</i> )—Christ Church, Wo. Aux., Sp. for St. John's College Building Fund, China.....	10 00
<i>Lake City</i> —St. Mark's S. S.,* Domestic and Foreign .....	10 00	Holy Trinity Church, Miss E. L. Russell for "Church Mission News" scholarship, St. Margaret's School, Tokyo, Japan.....	20 00
<i>Minneapolis</i> —St. Andrew's S. S.,* General .....	7 00	St. Ann's Parish Guild, Sp. for St. John's College Building Fund, China.....	25 00
<i>Richwood</i> —Holy Apostles', for Japan.....	2 93	St. George's, Woman's Missionary Association, Sp. for "St. George's" scholarship, Bishop Talbot's School, Boise City, Idaho, \$40; Chinese S. S., Sp. for Dr. Merrins, China, \$30 .....	70 00
<i>St. Paul</i> —Church of the Messiah S. S.,* General.....	9 10	( <i>Manhattanville</i> )—St. Mary's S. S.,* General .....	63 36
( <i>St. Anthony Park</i> )—St. Matthew's S. S.,* Domestic .....	17 00	St. Thomas', Mite Box, Domestic .....	20 00
<i>Wild Rice River</i> —Epiphany, Foreign.....	4 98	Trinity Chapel, Miss P. C. Swords, thro' Niobrara League, for "James R. Swords" (In Memoriam) scholarship, St. Mary's School, South Dakota.....	60 00
<b>MISSISSIPPI—\$16.00</b>		Mrs. E. L. Barker, toward Rev. Mr. Forrester's salary, Mexico.....	50 00
<i>Holly Springs</i> —Christ Church, for missionary work in Southern Florida.....	4 00	Mrs. E. M. Euen, Sp. for St. John's College Building Fund, China .....	5 60
<i>Oxford</i> —St. Peter's, for "Bishop Thompson" scholarship, Bishop Boone Memorial School, Wuchang, China.....	12 00	E. M. Morton, Esq., Sp. for St. John's College Building Fund, China.....	1 00
<b>MISSOURI—\$5.00</b>		Alexander Cushman, Esq., Sp. for St. John's College Building Fund, China, scientific apparatus.....	10 00
<i>St. Louis</i> —Mite Chest No. 26,914, General..	5 00	Miss Grace Watt, Sp. for St. John's College Building Fund, China.....	150 00
<b>NEWARK—\$50.69</b>		Mutual Life Insurance Company, five year dividend on policy of Rev. Isaac Dooman, Sp. for Japan, account Rev. Mr. Dooman, refund of amount paid by him, account premium during the five years, \$50; Sp. for Foreign Missionaries' Insurance Fund, toward amount premium paid on Mr. Dooman's policy during five years, \$24.53...	74 53
<i>Jersey City (Heights)</i> —St. John's S. S.,* General.....	10 00	"M. H.," Domestic .....	100 00
<i>Morris Plains</i> —Thomas P. Prent, m.d., General .....	10 00	"R. E. H.," Domestic and Foreign .....	500 00
<i>Newark</i> —Trinity Church, "A Member," Indian.....	5 00	"Anonymous," Wo. Aux., Sp. for Rev. T. W. Cain, Galveston, Texas.....	14 00
<i>Orange (East)</i> —St. Paul's, boys,* St. Paul's, General (additional).....	1 50	"Miscellaneous," General .....	2 00
<i>Tenafly</i> —Atonement S. S.,* Domestic.....	24 19	<i>Nyack</i> —Grace, General, \$25; quarterly collection, General, \$25.55.....	50 55
<b>NEW HAMPSHIRE—\$87.99</b>		<i>Peekskill</i> —Mite Chest, Colored .....	5 00
<i>Concord</i> —St. Paul's, Domestic, \$17.40; Foreign, \$14.23.....	31 63	<i>Poughkeepsie</i> —St. Paul's, for "Frank Heartfield" scholarship, St. Mary's Hall, Shanghai, China, \$25; Sp. for support of baby in St. Mary's Orphanage, Shanghai, China, \$30; Girls' Missionary Society, Sp. for Mr. O. O. Shige's Bible woman, in charge of Mr. Page, \$30 .....	85 00
<i>Dover</i> —St. Thomas', "Anonymous," General .....	50 00	<i>Rye</i> —Christ Church, Wo. Aux., Sp. for Bishop Ferguson, for work in Africa, \$93.60; "Hope" scholarship, High School, Cavalla, Africa, \$40.....	133 60
<i>Jefferson</i> —"Anonymous," General.....	2 00	<i>Yonkers</i> —Junior Aux., Sp. for St. John's College Building Fund, China.....	44 25
<i>North Conway</i> —Christ Church S. S.,* General .....	58	"D.," General, \$6; Colored, \$3.....	9 00
<i>North Conway</i> and <i>Kearsarge</i> —Christ Church S. S.,* and Grace S. S.,* General.....	3 78	<b>NORTH CAROLINA—\$34.73</b>	
<b>NEW JERSEY—\$129.13</b>		<i>Henderson</i> —Holy Innocents', Domestic....	13 00
<i>Allentown</i> —Christ Church S. S., Domestic and Foreign.....	12 10	<i>Raleigh</i> —Christ Church Parish, Domestic..	21 73
<i>Camden</i> —St. Paul's, "E. R. S.," General..	35 03	<b>OHIO—\$20.00</b>	
"P. C." General .....	4 00	<i>Gambier</i> —E. C. Benson, General.....	10 00
<i>Elizabeth</i> —Trinity Church S. S., for "Amelia Hamilton McAllister" scholarship, St. Mary's Hall, Shanghai, China.....	10 00	<i>Sandusky</i> —Calvary S. S.,* General.....	10 00
<i>Lakewood</i> —"S. L. G.," Domestic.....	10 00	<b>OREGON—\$13.25</b>	
<i>New Brunswick</i> —Miss Ogilby's class, \$20; Boys' Club, \$10, for "Rev. Kong Chai Wong" scholarship, St. John's College, Shanghai, China.....	30 00	<i>Astoria</i> —Grace, Junior Aux., Sp. for Bishop Brooke, Oklahoma.....	3 25
<i>Salem</i> —St. John's, Wo. Aux., General....	10 00	Chapel of the Holy Innocents', Girls'	
<i>Trenton</i> —R. W. Knott, Colored .....	12 00		
<i>Woodbury</i> —Christ Church Guild, "A Member," Foreign.....	3 00		
Miss V. A. Molony, General .....	2 00		
"A Churchwoman," Sp. for St. Paul's school building, Japan.....	1 00		
<b>NEW YORK—\$1,769.13</b>			
<i>Annandale</i> —Holy Innocents', Woman's Missionary Association, Domestic.....	14 40		
<i>Barrytown</i> —St. John's S. S.,* General.....	12 53		
<i>Croton Falls</i> —Mrs. Odle's class, Colored, \$5; Indian, \$5; China, \$5; Africa, \$5.....	20 00		
<i>Kitchawan</i> —Good Shepherd Chapel S. S.,*			



Guild, for work of Bishop Barker in Western Colorado.....	10 00	Muir, Athens, Greece.....	8 00
<b>PENNSYLVANIA—\$1,625.21</b>		St. Luke's, Miss Hare, Sp. for St. John's College Building Fund, China.....	5 00
Bala—St. Asaph's S. S., Junior Aux., Sp. for Bishop Walker, North Dakota.....	80 00	Miss Mary B. and Helen Landell, Sp. for St. John's College Building Fund, China.....	15 00
Bryn Mawr—Church of the Redeemer, Junior Aux., Sp. for Bishop Graves, The Platte, \$10; Sp. for Bishop Brooke, Oklahoma, \$10; Sp. for Miss Bull's orphanage, Japan, \$10.....	30 00	"M." toward salary of one of the Missionary Bishops.....	5 00
E. B. Montgomery, Mite Chest No. 2,580, Domestic.....	51 47	Mrs. M. Richards, General.....	5 00
Coatesville—Trinity Church, Indian Hope Association, Indian.....	12 00	E. D. Sharp, Sp. for St. John's College Building Fund, China.....	5 00
Conshohocken—Calvary S. S., Branch Junior Aux., for Bishop Ferguson's work, Africa, \$12.75; Sp. for Bishop McKim, Japan, \$12.23; Sp. for Bishop Brooke, Oklahoma, \$13.17.....	38 15	Miss Anna D. Stelle, General.....	5 00
Downingtown—St. James', Missionary Pocket, General.....	5 00	West Chester—Holy Trinity Church, Missionary Society, Sp. for Miss Marston's work in Calcutta, India.....	40 00
Girls' Missionary Society, Sp. for scholarship in All Saints' School, Beulah, Africa.....	25 00	Wynnewood—"A Friend," for Mrs. Brierley's work in Africa.....	10 00
Fort Washington—"Cash," General.....	5 00	<b>PITTSBURGH—\$127.75</b>	
Jenkintown—Church of Our Saviour, Domestic, \$100; Foreign, \$75.....	175 00	Pittsburgh—Calvary, "A Member in memory of E. M. B.," through Wo. Aux., Sp. for support of child in St. Mary's Orphanage, Shanghai, China.....	40 00
Newton—"Cash," Domestic.....	33 00	Verona—St. Thomas', Domestic and Foreign, \$37.75; Mrs. F. R. Brunot, Sp. for support of Cietta Williams, Africa, \$40; "George McKenzie" scholarship, St. John's Mission, Cape Mount, Africa, \$10.....	87 75
Norristown—St. John's, Indian Hope Association, Indian.....	15 00	<b>QUINCY—\$29.30</b>	
Philadelphia—Ascension, Indian Hope Association, Indian.....	27 50	Henry—St. John's S. S.,* Domestic and Foreign.....	4 30
Atonement, Indian Hope Association, Indian.....	13 00	Jubilee—Christ Church, General.....	20 00
Christ Church Chapel, Colored, \$53.41; "A. E. B.," General, \$1.....	54 41	Limestone—Christ Church, Domestic.....	5 00
Epiphany, Indian Hope Association, Indian.....	55 00	<b>RHODE ISLAND—\$483.46</b>	
Grace, Junior Aux., Foreign.....	4 00	East Greenwich—St. Luke's, Wo. Aux., for "Jessie H. Campbell" (Advanced) scholarship, St. John's Mission, Cape Mount, Africa.....	10 00
(Holy Trinity)—Grace, Colored.....	55 85	Lonsdale—Christ Church, Wo. Aux., Sp. for Rev. F. L. H. Pott, St. John's College, Shanghai, China.....	12 25
Holy Trinity Church, Indian Hope Association, Indian.....	24 00	Manville—Emmanuel Church, Wo. Aux., for "Jessie H. Campbell" (Advanced) scholarship, St. John's Mission, Cape Mount, Africa.....	5 00
Holy Trinity Memorial Chapel, Indian Hope Association, Indian.....	18 00	Newport—Trinity Church, Domestic, \$45.07; Foreign, \$45.06.....	90 13
(Kensington)—St. Barnabas', St. Paul's Bible-class, \$25; St. John's Bible-class, \$2, General.....	27 00	North Portsmouth—St. Paul's, Wo. Aux., for "Jessie H. Campbell" (Advanced) scholarship, St. John's Mission, Cape Mount, Africa.....	5 00
St. James', Indian Hope Association, Indian.....	40 00	Pawtucket—St. Paul's, Wo. Aux., for "Emily Waterman" scholarship, St. John's Mission, Cape Mount, Africa.....	10 00
St. John's S. S., Indian Hope Association, Indian.....	10 00	Providence—Christ Church, Wo. Aux., for "Emily Waterman" scholarship, St. John's Mission, Cape Mount, Africa.....	5 00
St. Luke's, Indian Hope Association, Sp. for scholarship in St. Elizabeth's School, South Dakota.....	60 00	Grace, Wo. Aux., for "Jessie H. Campbell" (Advanced) scholarship, St. John's Mission, Cape Mount, Africa.....	10 00
(Frankford)—St. Mark's, Indian Hope Association, Indian.....	10 00	St. James' S. S., Sp. for Bishop Talbot's Cathedral in Laramie City.....	20 00
(Wissahickon Heights)—St. Martin's-in-the-Fields, Sp. for St. John's College Building Fund, China.....	4 00	St. John's, Wo. Aux., for "Emily Waterman" scholarship, St. John's Mission, Cape Mount, Africa.....	10 00
(West)—St. Mary's, Indian Hope Association, Indian, \$1.50; "Little Sisters," Sp. for support of children in St. Mary's Orphanage, Shanghai, China, \$30.....	31 50	John Nicholas Brown, Esq., Sp. for St. John's College Building Fund, China.....	250 00
St. Peter's, Indian Hope Association, Indian.....	77 00	Warren—St. Mark's S. S.,* Sp. for Rev. J. W. Chapman's work at Anvik, Alaska, \$26; Sp. for Bishop Talbot's Cathedral, Laramie City, \$20.08.....	46 08
(Germantown)—St. Peter's, Indian, \$91.75; Freedmen, \$55.04; "A Member," Domestic, \$5; Foreign, \$5.....	156 79	Woonsocket—St. James', Wo. Aux., for "Jessie H. Campbell" (Advanced) scholarship, St. John's Mission, Cape Mount, Africa.....	10 00
(West)—Church of the Saviour, Domestic, \$20; Indian Hope Association, Indian (additional), \$137.54.....	157 54	<b>SOUTH CAROLINA—\$30.32</b>	
Episcopal Hospital Mission, Indian Hope Association, for "Alonzo Potter" (In Memoriam) scholarship, St. Paul's School, South Dakota, \$30; "Vaughan" scholarship, \$30, and "M. A. DeW. Howe" scholarship, \$30, both in St. John's School, South Dakota; Tom Welsh Bible-class, for the salaries of missionaries, General, \$4; St. Paul's Bible-class,* Sp. for Bishop Talbot, Wyoming and Idaho, \$5.....	99 00	Charleston—Holy Communion, Wo. Aux., Sp. for scholarship in Utah.....	20 00
"A. B.," for the salaries of missionaries, General.....	3 00	Cheraw—"Part of Tithe," for missionary work in Japan.....	5 00
Miss F. Catherwood, Domestic, \$15; Foreign, \$15.....	30 00	Beaufort Branch Wo. Aux., Domestic and Foreign.....	5 32
Mrs. Mary F. Cox, Wo. Aux., General.....	100 00		
Rev. Alfred L. Elwyn, Sp. toward the erection of a new building for Miss			

## SOUTHERN OHIO—\$45.08

Dayton—Christ Church S. S.,* General....	15 08
"Faith, Southern Ohio," for support of "Harry and Louise Memorial" scholar- ship, Hope School, South Dakota....	30 00

## SOUTHERN VIRGINIA—\$206.19

Campbell Co. (Lynchburg)—Grace, Colored	4 50
Halifax Co. (Clover Depot)—Sallie A. Wo- mack, Colored,.....	1 00
James City Co.—Mrs. R. M. Smith, Domes- tic and Foreign.....	24 00
Norfolk Co. (Norfolk)—St. Luke's, Gen- eral, \$102.03; Indian, \$3.75.....	105 78
(Portsmouth)—Trinity Church, Wo. Aux., Sp. for support of child in St. Mary's Orphanage, Shanghai, China.....	30 00
Northampton Co. (Eastville)—Hungar's Parish, Foreign.....	5 91
Prince George's Co. (City Point)—Bristol Parish, St. John's S. S.,* General.....	5 00
Tazewell Co. (Tazewell)—B. W. Stras, for "Letitia St. Clair Stras Memorial" scholarship, St. Agnes' School, Osaka, Japan.....	25 00
Wise Co. (Bigstone)—Christ Church S. S.,* General.....	5 00

## SPRINGFIELD—\$56.45

Cairo—Church of the Redeemer S. S.,* General.....	41 45
Pekin—St. Paul's S. S.,* General.....	5 00
Springfield—"X. Y. Z.," General.....	10 00

## TENNESSEE—\$15.75

Bolivar—St. Philip's S. S.,* General.....	75
Sewanee—M. Y. Johnston, Sp. for Rev. J. C. Ambler, Japan.....	5 00
Somerville—"In His Name," Domestic....	10 00

## TEXAS—\$8.00

Columbia—Mrs. C. Adriance, Domestic....	8 00
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## VERMONT—\$51.30

Brandon—St. Thomas' S. S.,* General....	9 63
Forestdale—Grace S. S.,* General.....	1 39
Manchester Centre—E. L. Wyman, General	10 00
Randolph—Grace S. S., Bessie Holden,* General.....	28
Woodstock—St. James' S. S.,* for Rev. Mr. Chapman's mission in Alaska.....	10 00
"A Churchwoman," General.....	20 00

## VIRGINIA—\$1.00

Henrico Co. (Richmond)—"A Friend," General.....	1 00
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## WESTERN MICHIGAN—\$55.63

Allegan—Church of the Good Shepherd, "Individuals," General.....	4 23
Benton Harbor—Holy Trinity Church, For- eign.....	3 50
Grand Rapids—Grace, Domestic, \$1; for Bishop Graves' work, China, \$2.35;.....	3 35
Festival service of the Sunday-schools, General.....	7 60
Mount Pleasant—St. John's S. S.,* General	6 95
Niles—Trinity Church S. S.,* General.....	30 00

## WESTERN NEW YORK—\$245.82

Albion—Christ Church Infant S. S.,* Sp. for Bishop Walker, North Dakota.....	7 50
Corning—Christ Church, through Wo. Aux., Sp. for salary of teacher in St. Elizabeth's School, South Dakota....	10 00
Geneva—Trinity Church, "G. G.," Gen- eral.....	25 00
Hunt's Hollow—The Misses Bennett, thro' Wo. Aux., Sp. for salary of teacher in St. Elizabeth's School, South Dakota...	50

Orchard Park—St. Mark's S. S.,* Domes- tic and Foreign.....	3 47
Palmira—Mrs. J. G. Webster, General.....	5 00
Rochester—St. Luke's, Colored (of which through Wo. Aux., \$140.50).....	164 35
Sons and Daughters of the King, Sp. for St. John's College Building Fund, China	1 00
Miscellaneous—Western New York Branch Wo. Aux., meeting at Lockport, Sp. for Bishop Graves' work in China.....	25 00
Junior Aux., "Little Helpers," Sp. for Bishop Talbot's Indian work, Wyoming and Idaho, \$2; Junior Aux., for "Sybil Carter" scholarship, Jane Bohlen Me- morial School, Wuchang, China, \$2.....	4 00

## WEST VIRGINIA—\$85.80

Charlestown—Zion, for Mexico, \$8; Col. W. P. Craigbill, for "Marbury Me- morial" scholarship, St. John's Mis- sion, Cape Mount, Africa, \$12.50.....	20 50
Cresap's Valley—Grace, Foreign.....	1 00
Shepherdstown—Trinity Church, Domestic, \$8.77; Foreign, \$10.03; "Caroline Kane Neilson" scholarship, High School, Cuttington, Africa, \$40.....	58 80
Wellburg—Christ Church, Domestic, \$1.50; Foreign, \$2.....	3 50
Wirt Co.—Mission, Domestic, \$1; Foreign, \$1.....	2 00

## MONTANA—\$105.02

Butte—St. John's, through Wo. Aux., Do- mestic, \$3.80; Foreign, \$21.95.....	25 75
Bozeman—St. James', through Wo. Aux., Domestic.....	15 00
Dillon—St. James', through Wo. Aux., General, \$25; Mexico, \$4.27; "Dillon" scholarship, St. Augustine's School, near Monrovia, Africa, \$25.....	54 27
Virginia City—St. Paul's, Domestic and Foreign.....	5 00
Miscellaneous—"G.," through Wo. Aux., Foreign.....	5 00

## NEVADA AND UTAH—\$10.00

## Nevada.

Virginia City—St. Paul's, Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund.....	10 00
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## NORTH DAKOTA—\$29.56

Ardock—Mission, General.....	13 75
Bismarck—St. George's, Domestic and For- eign.....	6 00
Mandan—Christ Church, Domestic and Foreign.....	5 65
Valley City—All Saints', General.....	4 16

## OKLAHOMA—\$4.00

Ardmore—"Old Communicant," General..	4 00
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## OLYMPIA—\$21.64

Hillhurst—"A Churchwoman," Domestic, \$5; Foreign, \$5.....	10 00
Tacoma—Wo. Aux., Sp. for St. Elizabeth's Hospital, Sedro, Olympia.....	11 64

## SOUTH DAKOTA—\$15.20

Rosebud Agency (Oak Creek)—Calvary Chapel, through Wo. Aux., Domestic and Foreign.....	6 70
Sisseton Agency—St. James', through Wo. Aux., Indian.....	5 50
St. John Baptist, through Wo. Aux., In- dian.....	2 00
Flandreau—St. Mary's S. S.,* General (ad- ditional).....	1 00



## SOUTHERN FLORIDA—\$28.05

<i>Braiden Town</i> —Christ Church, Domestic and Foreign.....	5 00
<i>Key West</i> —St. Alban's S. S.,* General.....	8 90
<i>Laurel Park</i> —St. Edward's Mission, General.....	9 40
<i>Longwood</i> —Christ Church, General.....	8 75
<i>Zellwood</i> —St. James', General.....	7 00

## THE PLATTE—\$5.00

<i>North Platte</i> —Church of Our Saviour, Wo. Aux., General.....	5 00
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## WYOMING AND IDAHO—\$14.10

Idaho.

<i>Pocatello</i> —Trinity Church S. S.,* Domestic and Foreign.....	14 10
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## MISCELLANEOUS—\$233.00

Through <i>The Churchman</i> , for church work in Haiti, \$50; General, \$67; for church work in Alaska, \$100 .....	217 00
Through <i>The Churchman</i> , Sp. for St.	

John's College Building Fund, China...	10 00
"S. V.," General.....	5 00
"One of Thirty Thousand," Sp. for rebuilding St. Paul's school, Japan.....	1 00

## LEGACIES—\$9,050.00

<i>Mass., Pittsfield</i> —Estate of Miss Elizabeth Stewart Newton, for the use of the Society.....	8,000 00
<i>N. Y., New York</i> —Estate of Miss Jane C. Healey, Domestic, \$25; Foreign, \$25..	50 00
Estate of Miss Molilda S. Mortunier, to the Domestic and Foreign Missionary Society in trust to invest the same in their discretion, and to apply the net income thereof to the use and support of the "Mortunier" scholarship among the Indians connected with said Society.....	1,000 00

Receipts for the month.....	\$21,310 75
Amount previously acknowledged....	454,423 08
Total contributions, legacies and specials since September 1st, 1892.....	<u>\$475,733 83</u>

## APPROPRIATIONS, SEPTEMBER, 1892-1893.

DOMESTIC—(Of which for Indian Missions, \$46,991.37; for Missions to Colored people, \$55,880.00)	\$256,838 95
FOREIGN—.....	198,048 78
Total.....	<u>\$454,887 71</u>

## CONTRIBUTIONS RECEIVED SINCE SEPTEMBER 1st, 1892

(Excluding Legacies and Specials.)

DOMESTIC—(Of which designated for Indian Missions, \$23,769.57; Missions to Colored people, \$12,322.98, including one-half of general offerings, \$36,370.51).....	\$172,532 90
FOREIGN—(Including one-half of general offerings, \$36,370.51)....	144,000 32
Total.....	<u>\$316,533 22</u>

Required from Aug. 1st, 1893, to Sept. 1st, 1893, for Domestic Missions \$84,306 03  
for Foreign Missions 54,048 46

Total..... \$138,354 49

# THE AMERICAN CHURCH MISSIONARY SOCIETY

(AUXILIARY TO THE BOARD OF MISSIONS).

ORGANIZED 1860,

INCORPORATED 1861.

34 CLINTON HALL, (Opposite the Bible House.) NEW YORK CITY.

**ORGANIZATION.**—This Society is organized upon the same principle of Voluntary Association, and for the same purpose of sending forth evangelical Missionaries, as the Church Missionary Society of the English Church.

**POSITION.**—In 1877 it became a recognized Auxiliary of the Board of Missions, retaining its charter, organization, administration, and the appropriation of its funds.

**MANAGEMENT.**—All contributors are members, who elect its officers and Executive Committee annually.

**FIELDS.**—In the Domestic field its Missionaries are laboring in twenty-five Dioceses and Missionary Jurisdictions, and also in Cuba and in Brazil.

**LABORERS.**—Every Missionary must be approved by the Executive Committee as faithful and true to the Protestant and Historic character of our Church according to the II. Article of our Constitution, which reads: "The object of this Society shall be to extend and build up the kingdom of our Lord Jesus Christ, in accordance with the principles and doctrines of the Protestant Episcopal Church, as set forth in her Articles, Liturgy, and Homilies."

**FUNDS.**—The Society depends upon the voluntary offerings of parishes and individuals. (It also holds trust and invested funds to the amount of \$135,500.)

Annual Membership, \$3.00.

Life Membership, \$100.00.

Patron, - \$500.00.

## OFFICERS, 1892-93.

*President*, HON. JOHN W. ANDREWS, LL.D., Ohio.

*Honorary Vice-Presidents*, BISHOPS CLARK, WHIPPLE, WHITTLE, WHITAKER, M. A. DEW. HOWE, HARE, DUDLEY, JAGGAR, PETERKIN, BREWER, PADDOCK, POTTER, RANDOLPH, WALKER, WORTHINGTON, GILBERT, THOMAS, TALBOT, A. LEONARD, KENDRICK, VINCENT, JACKSON, BROOKS, KINSOLVING.

*Vice-Presidents*, REV. DRS. E. T. PERKINS, J. S. SHIPMAN, A. B. ATKINS, REV. T. F. FALES, HON. F. R. BRUNOT, DR. P. C. WILLIAMS, and MESSRS. WM. WOODWARD and JOS. PACKARD, JR.

*Treasurer*, HENRY A. OAKLEY, ESQ.

*Secretary*, REV. R. C. BOOTH.

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## *Secretaries of the Executive Committee.*

REV. H. DYER, D.D., *Corresponding Secretary.*

REV. WM. A. NEWBOLD, *General Secretary.*

## FORM OF BEQUEST.

I GIVE AND BEQUEATH TO THE AMERICAN CHURCH MISSIONARY SOCIETY in the United States of America, incorporated by the State of New York, in the year one thousand eight hundred and sixty-one, the sum of.....  
.....to be applied to the uses of the Society.



# CHURCH WORK IN MEXICO.

The Bishops of the following named dioceses, viz.: the Bishops of Connecticut, California, Rhode Island, Texas, Minnesota, Alabama, Maine, Missouri, Virginia, Vermont, Oregon, Long Island, Albany, Central New York, Pennsylvania, South Carolina, Central Pennsylvania, Massachusetts, North Carolina, Colorado, Kentucky, New Jersey, Western Michigan, Iowa, Quincy, West Virginia, Indiana, New York, North Dakota, East Carolina, Nebraska, Florida, Kansas, Delaware, Ohio, Michigan; Missionary Bishops of South Dakota, Northern California, Northern Texas, Montana, Washington, Western Texas, Arizona and New Mexico; Assistant Bishops of Virginia, Central Pennsylvania, Minnesota, Southern Ohio, and Bishop G. T. Bedell, in a circular, dated February 22, 1890, called the attention of the faithful clergy and lay people to the existence "of our important Church work in Mexico." On October 18th, 1892, the General Convention, sitting as the Board of Missions, passed the following resolution:

*Resolved*, That the Board of Missions commends the work established in Mexico and recognized by this Church in the appointment by the Board of Managers of a Presbyterian nominated by the Presiding Bishop, to whom has been assigned the duty of counselling and guiding the work of those Presbyters and lay-readers who have asked for the fostering care of this Church to be extended to them as a mission. *Provided*, That no money be appropriated for such work in Mexico except what may be specially contributed for that purpose.

The work, therefore, in Mexico is now not only recognized but commended by the Board of Missions, and it was so commended that it appeals to Churchmen for support.

The work in Mexico, all under the direction of the Cuerpo Eclesiastico, counselled and guided by the Rev. Henry Forrester on our behalf, consists of thirty congregations, served by native workers as follows: Presbyters, 5; Students for Holy Orders, 3; Readers, 11; Teachers: Male, 4; Female, 6. The Communicants number about 1,000; the members about 2,500, and adherents about 4,000. There are 10 Missions schools, with about 375 pupils, about equally divided between the sexes.

Besides, we have the Mary Josephine Hooker Memorial Orphanage and Church School which is under the sole direction of Mr. Forrester, with Miss Henrietta D. Driggs as directress. This institution employs one American and two native teachers, and has 38 boarding and 11 day scholars.

A permanent home has been secured for this work by the purchase of buildings in which are, the orphanage, the clergy house and the chapel.

## WAYS AND MEANS.

This mission is carried on entirely by voluntary contributions, no appropriation being made by the Board of the Domestic and Foreign Missionary Society. The Advisory Committee in the United States consists of the following persons, namely: The Rev. H. Y. Satterlee, D.D. (Pres.), the Rev. G. F. Flichtner (sec'y), the Rev. J. H. Eccleston, D.D., the Rev. G. Williamson Smith, D.D., the Rev. David H. Greer, D.D., the Rev. Chauncey B. Brewster, Mr. John H. Boynton (treas.), and Mr. E. P. Dutton, Mr. J. A. Scrymser, Mr. Anson Phelps Stokes, Mr. Charles J. Nourse, of New York, Mr. Amory N. Lawrence, of Mass., Mr. Lewis H. Redner, of Penn., Mr. Spencer Trask, of Albany.

Contributions intended for the salary and travelling expenses of the Rev. Mr. Forrester should be sent to Mr. George Bliss, 22 Bible House, New York City; and all other contributions to Mr. JOHN H. BOYNTON, Treasurer, 23 Beaver St., New York City.

The Treasurer, John H. Boynton, No. 23 Beaver St., New York, acknowledges the receipt of the following contributions for the quarter ending July 31, 1893.

1893.			
May 8.	Pa.	Philadelphia, The Misses Blanchard, Miss H. B., for General Work.....	200 00
19.	N. Y.	Brooklyn, Long Island Branch Wo. Aux., Mrs. J. W. Cromwell, Treas., for arrears of C. G. Annan Scholarship.....	5 00
	"	Brooklyn, Long Island Branch Wo. Aux., Mrs. J. W. Cromwell, Treas., for C. G. Annan Scholarship.....	60 00
	"	Brooklyn, Long Island Branch Wo. Aux., Mrs. J. W. Cromwell, Treas., for General Work.....	17 85
Mass.,	Boston,	member Trinity Church, Sarah J. Chase, Treas., for Dean Gray Memorial School.....	6 00
	"	Cambridge, St. James', Sarah J. Chase, Treas., for Dean Gray Memorial School.....	12 00
	"	Charlestown, St. John's, Sarah J. Chase, Treas., for Dean Gray Memorial School.....	8 00
			21 00

Mass.,	Malden, St. Paul's, Sarah J. Chase, Treas., for Mrs. Hooker's Orphanage..	5 00	
"	Boston, member Trinity Church, Sarah J. Chase, Treas., for Mrs. Hooker's Orphanage.....	10 00	15 00
"	Cambridge, St. James', Sarah J. Chase, Treas., for K. K. Abbott Scholarship....	30 00	
"	Longwood, Church of Our Saviour, Sarah J. Chase, Treas., for General Work....	5 00	
28. N. Y.,	New York, Holy Trinity (Harlem), Young Ladies' Foreign Missionary Band, George Bliss, Treas. Dom. and For. Miss'y Soc'y, for Mrs. Hooker's Orphanage.....	15 00	
"	New York (Harlem), two S. S. classes, George Bliss, Treas. Dom. and For. Miss'y Soc'y, for Mrs. Hooker's Orphanage.....	5 00	
"	New York (Harlem), Loving Workers, George Bliss, Treas. Dom. and For. Miss'y Soc'y, for Mrs. Hooker's Orphanage.....	6 00	26 00
S. Ohio,	Columbus, Trinity Church, Wo. Aux., George Bliss, Treas. Dom. and For. Miss'y Soc'y, for Mrs. Hooker's Orphanage.....	55 00	
Conn.,	Brooklyn, Trinity Church, Wo. Aux., George Bliss, Treas. Dom. and For. Miss'y Soc'y, for salary of Rev. Mr. Carrion.....	10 00	
"	Brooklyn, Branch Wo. Aux., George Bliss, Treas. Dom. and For. Miss'y Soc'y, for Mrs. Hooker's Orphanage.....	100 00	
Kan.,	Topeka, Grace Cathedral, Mrs. T. H. Vail, George Bliss, Treas., Dom. and For. Miss'y Soc'y, for Mrs. Hooker's Orphanage.....	25 00	
N. Y.,	New York, Grace, Wo. Aux., George Bliss, Treas. Dom. and For. Miss'y Soc'y, for General Work.....	20 00	
Md.,	Howard Co., St. John's, George Bliss, Treas. Dom. and For. Miss'y Soc'y, for General Work.....	20 00	
Mass.,	Lawrence, Grace S. S. Lenten Offering, George Bliss, Treas. Dom. and For. Miss'y Soc'y, for George Packard Scholarship.....	40 00	
Pa.,	Philadelphia, St. Peter's (Germantown) Wo. Aux., George Bliss, Treas. Dom. and For. Miss'y Soc'y, for Mrs. Hooker's Orphanage.....	5 00	
N. Y.,	New York, Calvary, General Missionary Department, Wo. Aux., George Bliss, Treas. Dom. and For. Miss'y Soc'y, for Mrs. Hooker's Orphanage.....	45 00	
"	New York, Church of the Holy Trinity, Woman's Miss'y Soc'y, George Bliss, Treas. Dom. and For. Miss'y Soc'y, for Mrs. Hooker's Orphanage.....	60 00	
"	New York, St. Thomas', Young Woman's For. Miss'y Soc'y, Wo. Aux. (Miss Halsted), George Bliss, Treas. Dom. and For. Miss'y Soc'y, for M. M. Halsted Scholarship.....	30 00	
June 5. "	New York, Miss Anna E. Halsted, for Maria E. Harsen Scholarship for boys....	60 00	
9. N. J.,	Summit, Mrs. John H. Clark, thro' Wo. Aux., A. L. Truslow, Treas., for General Work.....	15 00	
24. N. Y.,	Brooklyn, Grace, Chas. P. Williams, Treas., Offertory 18th inst., for General Work.....	33 00	
R. I.,	Providence, R. I. Branch Wo. Aux., Nancy T. Greene, Treas., for Miss Driggs' salary.....	150 00	
29. N. J.,	Summit, Mrs. J. H. Clark, thro' Wo. Aux., Calvary Church, Mrs. J. L. Truslow, Jr., Treas., for General Work.....	15 00	
"	Trenton, St. Paul's, for Orphanage.....	10 00	
"	Newark, Woman's Branch, for Julia Starkey Scholarship.....	40 00	
N. Y.,	New York, St. Thomas', Lillian Lee Barker, Lenten Savings, for Mexican orphan child.....	2 10	
Pa.,	Bryn Mawr, Church of the Redeemer, Junior Aux., for Mrs. Hooker's Orphanage.....	5 00	
N. J.,	Englewood, St. Paul's, for two months' salary of native teacher.....	10 00	
"	for General Work.....	15 88	
N. J.,	Englewood, Branch Wo. Aux., Miss Driggs, as a Memorial gift, to the Orphanage for Mrs. Hooker in Mexico.....	50 00	
Pa.,	Philadelphia, St. Matthew's S. S., Lenten Offering, for Mrs. Hooker's Orphanage.....	20 00	
N. J.,	—"W," for Mrs. Hooker's Orphanage.....	100 00	
N. Y.,	New York, St. Thomas' Miss'y Assoc'n, for support of a theological student in Mexico.....	50 00	
Ohio,	Cincinnati, Christ's Church Wo. Aux., for Mrs. Hooker's Orphanage.....	16 00	
"	Clifton, Calvary, Wo. Aux., for Mrs. Hooker's Orphanage.....	30 00	
N. J.,	Englewood, St. Paul's, for salary of a native teacher.....	11 00	
30. N. Y.,	New York, Church of Zion and St. Timothy, for General Work.....	48 78	
July 5. "	New York, Ladies' Cen'l Committee, thro' Mrs. E. L. Barker, Treas., for furnishing room in Memorial Orphanage for Mr. Forrester.....	89 00	
Mass.,	Cambridge, Mrs. Edward Abbott, through Mrs. E. L. Barker, Treas., for furnishing room in Memorial Orphanage for Mr. Forrester.....	10 00	
"	Cambridge, Rev. Edward Abbott, thro' Mrs. E. L. Barker, Treas., for furnishing room in Memorial Orphanage, for Mr. Forrester.....	1 00	
7. Conn.,	Hartford, Trinity College Chapel, thro' Rev. Samuel Hart, for General Work....	22 81	
Md.,	Baltimore, Miss Jennie H. Davis, Treas., for Mary Wyman Scholarship in Mrs. Hooker's School.....	75 00	
10. W. Va.,	Charlestown, Ladies of the Mexican Association of Zion, Miss J. C. Alexander, Treas., for Chas. E. Ambler Scholarship.....	15 00	
13. N. Y.,	New York, Ladies' Central Committee, thro' Mrs. E. L. Barker, Treas., for furnishing room in Memorial Orphanage for Mr. Forrester.....	1 00	
"	New York, Ladies' Central Committee, thro' Mrs. E. L. Barker, Treas., for furnishing room in Memorial Orphanage for Mr. Forrester.....	7 00	
Conn.,	Norwich, Christ Church, Mrs. D. A. Wells, thro' Mrs. E. L. Barker, Treas., for General Work.....	5 00	
"	Norwich, Christ Church, Henry Lea Reynolds, thro' Mrs. E. L. Barker, Treas., for General Work.....	5 00	
14.	Bank of London and Mexico, overpaid for mortgage.....	160 05	
17. N. Y.,	New York, Mrs. E. S. Cochran, J. H. B. appeal, for General Work.....	100 00	
"	Irvington, Mrs. J. H. Whitehouse, J. H. B. appeal, for General Work.....	25 00	
Pa.,	Rydal, W. W. Frazier, J. H. B. appeal, for General Work.....	25 00	
N. Y.,	New York, W. Alex. Smith, J. H. B. appeal, for General Work.....	10 00	
Md.,	Baltimore, Miss Jennie H. Davis, J. H. B. appeal, for General Work.....	1 00	



N. Y.,	New York, Mexican Committee, St. Thomas' Church Mission'y Assoc'n, thro'		
	Mrs. E. L. Barker, for General Work.....	50 00	
"	Albany, Mrs. E. M. Pulling, 107 E. 36th street, New York, thro' Mrs. E. L. Barker, for La Venta Church accounts.....	50 00	
"	Albany, Miss A. E. Tweddle, thro' Mrs. E. L. Barker, for La Venta Church accounts.....	128 00	
Conn.,	Hartford, Cash, thro' Mrs. E. L. Barker, for General Work.....	178 00	
N. Y.,	New York, Mrs. G. Thurston Bedell, thro' Mrs. E. L. Barker, for General Work..	100 00	
Conn.,	Hartford, James J. Goodwin, thro' Mrs. E. L. Barker, for General Work.....	50 00	
18. N. Y.,	New York, A. B. H. (Miss Anna B. Halsted), thro' Mrs. E. L. Barker, for General Work.....	200 00	
"	New York, Mrs. Fannie Barton, thro' Mrs. E. L. Barker, for General Work.....	10 00	
"	" " Mrs. D. W. Bishop, thro' Mrs. E. L. Barker, for Mrs. Hooker's Work.....	25 00	
"	" " Ladies' Miss'y Soc., St. Bartholomew's Church, Mrs. F. M. Pell, thro' Mrs. E. L. Barker, for General Work.....	10 00	
"	New York, Miss Charlotte A. Hamilton, thro' Mrs. E. L. Barker, for General Work.....	25 00	
19. Pa.,	Philadelphia, A Friend, J. H. B. appeal, for General Work.....	100 00	
"	" Holy Trinity Church, thro' Miss Coles, J. H. B. appeal, for General Work.....	50 00	
"	Philadelphia, Miss Mary Coles, J. H. B. appeal, for General Work.....	25 00	
20. "	" Mrs. Alex. Brown, J. H. B. appeal, for General Work.....	200 00	
N. Y.,	New York, Mrs. Julia Merritt, J. H. B. appeal, for General Work.....	100 00	
"	Buffalo, S. Morris, J. H. B. appeal, for General Work.....	5 00	
21. Mich.,	Detroit, Miss Cornelia S. Sheldon, J. H. B. appeal, for General Work.....	25 00	
N. Y.,	New York, James A. Scrymser, J. H. B. appeal, for General Work.....	50 00	
24. "	" Cash, J. H. B. appeal, for General Work.....	50 00	
25. Pa.,	Pittsburg, Miss Anna M. J. Bissell, J. H. B. appeal, for General Work.....	25 00	
"	" Hon. and Mrs. F. R. Brunot, J. H. B. appeal, for General Work.....	100 00	
26. N. Y.,	New York, a member of Calvary Church, J. H. B. appeal, for General Work....	100 00	
Va.,	Petersburg, Wo. Aux., Grace, P. E. Church, S. H. Marks, Treas., J. H. B. appeal, for General Work.....	25 00	
Mo.,	St. Louis, Rt. Rev. D. S. Tuttle, D.D., Bishop Missouri, J. H. B. appeal, for General Work.....	10 00	
29. N. Y.,	New York, St. Thomas' Ch Miss'y Assoc'n, J. H. B. appeal, for General Work.....	52 00	
31. D. C.,	Washington, collected by Mrs. Mary E. Boggs, J. H. B. appeal, for General Work.....	8 00	
N. Y.,	Utica, Miss Emily J. Wolcott, J. H. B. appeal, for General Work.....	50 00	
Mass.,	Longwood, Church of Our Saviour, J. H. B. appeal, for General Work.....	25 00	
			\$3,675 97

New York, August 1, 1893.

JOHN H. BOYNTON, Treasurer.

ST. MARY'S SCHOOL (1868).

A Church School for Girls.

ST. ALBAN'S SCHOOL (1890).

KNOXVILLE, ILL.

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1868.

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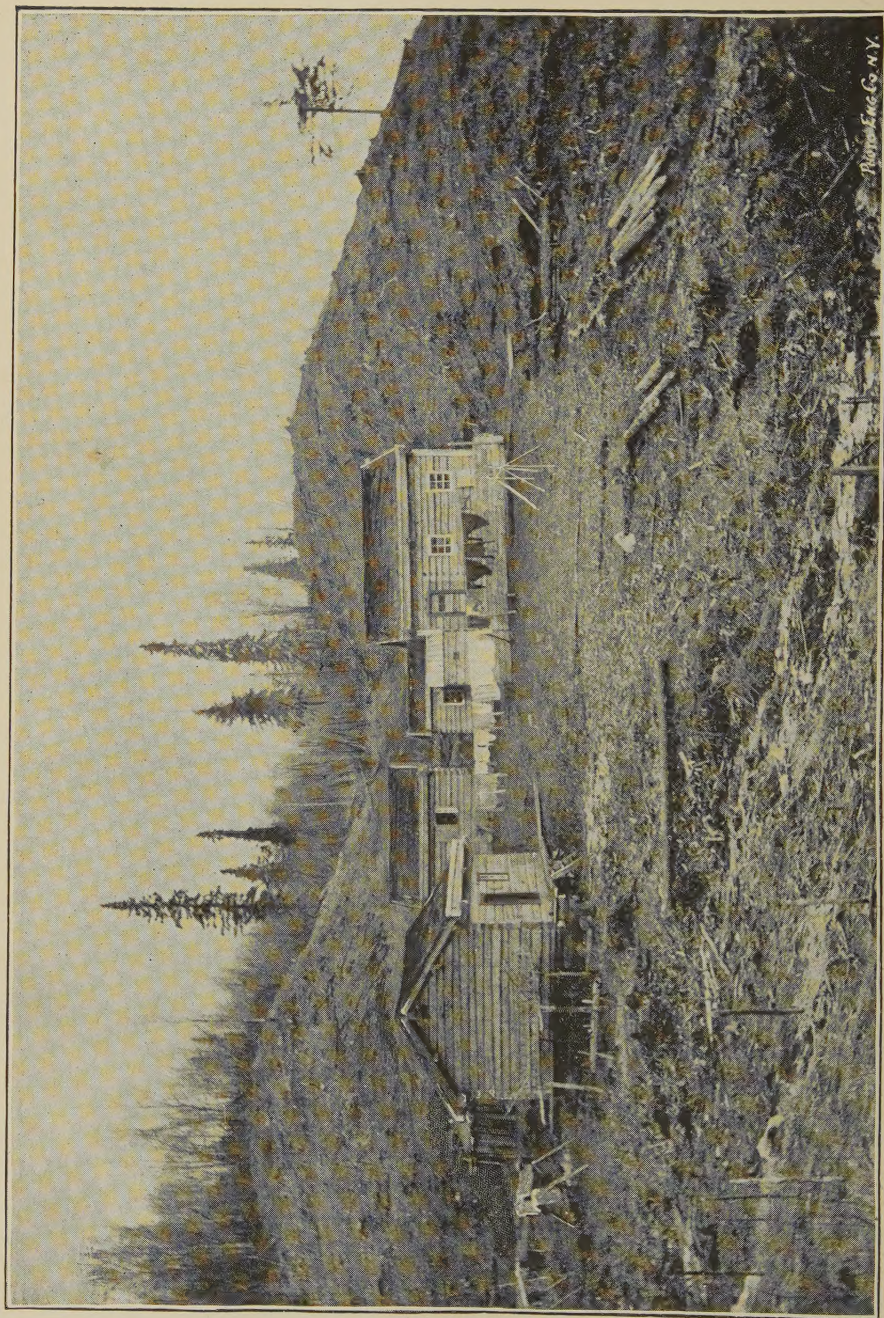
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